

# The Holy Cross Magazine



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## RELIGIOUS COMMUNITIES

IN THE

## EPISCOPAL CHURCH

AND IN THE

ANGLICAN CHURCH

IN CANADA

+

Compiled by  
The Poor Clares of  
Reparation and Adoration

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THIS MANUAL of the Religious Life answers such questions as

What is the Religious Life?

Who can belong?

What is it like?

When was it started?

Is it worth while?

What does the Episcopal Church say about it?

Not only are these general questions about the Religious Life answered, but detailed information is presented relative to the specific purposes and aims for which each of the Orders is working.

Some details of the active, the contemplative, and the mixed life are given, the end that Churchmen and others might better understand the importance and the function of Religious Orders as a part of the work of the Church.

HOLY CROSS PRESS

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# The Holy Cross Magazine

June



1946

## The Work of the Laity

By WILLIAM R. CASTLE

Address given at the Dinner of  
National Council of Churchmen  
February 27, 1946

NO statement is truer and none sounds more trite, even banal, than expressing the fact that the only hope of betterment of this world's ills is in the Christian religion. As Bishop Mason said, in his address to the Episcopal Fellowship in Washington, "It is either order or chaos." This does not mean, on our part, half-hearted approval of Christianity. It means the realizing and putting into action of the teaching of Christ. That has never been done in the past, except by small and isolated groups. It must be done now. Less trite, because more universal, is the further statement that this can best be accomplished through the instrumentality of the Church. Only in the Church and teaching of the

Catholic Church, in its creeds and in its sacraments, is there complete fulfillment of Christ's message to mankind. In that is the spring of action; its fulfillment in the Church gives us the means to act effectively. The man who puts good works ahead of doctrine puts the cart before the horse, builds a house without foundations.

Then, instantly, the question arises, "Is the Church getting this message across? Are we doing our best? Have we the foundation on which we can build good works?" And the answer must be a sorrowful "No." I have heard people say that the very mechanics of the Church close the passage through which the stream of faith flows into the souls of unbelievers, and of those, almost more dangerous than unbelievers, who lack the courage and the will-power to stand firmly for what they know to be true. I think it was the poet

Crashaw in the 17th Century who spoke of priests as "God's conduits," thereby inventing one of the perfect metaphors in our language. The priest is the conduit, by means of which the sacraments, the potentials of power are conveyed to us. But the poet might have gone further. He might have said that in a sense laymen can also be "God's conduits" because they, too, can carry the faith to a thirsty world if they have the requisite knowledge.

The world, consciously or unconsciously, is thirsting for knowledge of God at this time when there is nothing whatever stable in the material universe; when, with fission of the atom, man seems to have reached the ultimate in science, and at the same time has knocked from under us the props of our physical life; when, in international relations, the old clichés no longer





*Time  
For  
A New  
Crusade*

have meaning; when the old safeguards of national existence have suddenly become useless. In other words, men long for certainty and security. Suddenly, material truths are no longer true and what many thought were only spiritual fantasies have become the only dependable truths. God does not worry over the atom bomb, so why should we?

**Propagandists**

But we must pass along to others our own inward confidence. In this, no matter how good our intention, we shall fail unless we can bring back to the Church that passionate, intellectual eagerness to understand the truth which has swept over it in its great periods of development. Perhaps we consider it merely silly that learned men could furiously discuss for days the exact number of angels who could stand on the point of a needle—and, of course, it does

not really matter in the least. What really mattered was that men were intellectually alert to questions other than material, that they felt it to be vitally important to estimate the exact truth of every facet of their religion, that they recognized the necessity that they themselves, should know fully in order to be able to pass on what they knew to others. Nobody could afford to be an agnostic because agnosticism was an admission of intellectual flabbiness. The great thinkers stand out in the history of the world as well as in the history of the Church. A man like Saint Augustine, who thought himself into the faith, had far greater influence on his fellowmen, and, through them, on world development than any Caesar, any mighty military man, or any scientist who ever lived.

We laymen shall be asked questions of every sort, and without

study we cannot answer them cannot, in this busy world come students of theology, if we wanted to, but we can every week some pamphlet will enlarge and strengthen faith, such pamphlets as those out by the National Council of Churchmen, or the excellent series of Advent papers published by the Church of the Advent in Boston, or those distributed by the Cowley Fathers in E. Ontario. We can stimulate books, like those by S. Lewis and T. S. Eliot in England, and by our own B. I. and others in this country. We can read the Church papers and we must support financially institutions which are doing to spread among the knowledge of the full faith of the Church. We must do these things to enable us to be, ourselves, every one of us, propagandists for the Church.



is is no time to defend the  
It is a time to extend the  
If we depend only on de-  
e measures we shall soon  
nothing to defend. We  
be aggressive, armed with  
tion and swept forward by  
siasm. We must do our part  
king the middle 20th Cen-  
another landmark in Church  
y. There have always been  
intelligent enthusiasts, but  
there must be thousands,  
ps, priests and laymen.  
how we must discover a full  
of dynamic, intellectual  
rs, and see to it that these  
rs have full quotas of ear-  
nd dynamic followers. I am  
that they can succeed only  
aed with the full armor of  
Church. Any whittling away  
ferent segments of the faith,  
owardly evasion of control  
points, any fear to defend  
whole faith as expressed in  
Book of Common Prayer,  
as against ultra-Protestant  
nces or as against Roman-  
influences means weakness  
e strength is essential.

### Our Heritage

the Episcopal Church, as an  
pendent body, came into be-  
England as a protest against  
usurpations and errors of

Rome. We never repudiated, as  
did Calvin, the doctrines of the  
Church Catholic; we only scrub-  
bed off the excrescences which  
were beginning to hide the glo-  
rious truth. We must never forget  
this when we inveigh against the  
excesses of the Protestants. I am  
willing enough to absorb Rome,  
which is a branch of the Holy  
Catholic Church. I am not will-  
ing to be absorbed by Rome be-  
cause that would be once again to  
assume the errors which we  
sloughed off 400 years ago, as well  
as the new errors which have since  
been added. Let us be ourselves  
always. In all our discussions,  
moreover, we must be infinitely  
charitable, since charity is of the  
very essence of Catholicity. If our  
extreme evangelical, or our so-  
called broad church brothers  
sometimes forget this fact, we  
must never forget it. But charity  
never means surrender of the  
truth. It means, rather, that we  
must attract others through our  
own certainty, not by attacking  
their mistakes. If we can bring  
them to see the eternal rightness  
of the full Church position they  
will join us voluntarily.

I do not mean in all this that  
we Episcopalians can save the  
world. I do mean that we have a  
head start and that it is up to us

to maintain our lead through our  
new-born enthusiasm and our  
study of truth, through our zeal  
to pass our knowledge on to oth-  
ers. We should keep in the fore-  
front because we have everything  
to offer. We have an ecclesiastical  
organization which might well be  
the model for world organization,  
because it is a true democracy in  
which there is, nevertheless,  
authoritative leadership, a de-  
mocracy which is stable and at the  
same time pliant, which has lofty  
ideals of conduct that are upheld  
by the sacraments and above all  
strengthened by the power given  
us through the Holy Eucharist.  
We are alive, perhaps more than  
most, to the dangers to civiliza-  
tion inherent in the present  
world-wide unrest, in the agony  
of whole peoples in their frantic  
search for truths which will save  
them. We know, deep in our  
hearts, that these truths are the  
truths of the Christian religion.  
Shall we have the courage to drag  
them into the light, to proclaim  
them to the world; now that  
science has failed us, to substitute  
in the minds of men eternal spir-  
itual truths for what proved to  
be material illusions? God grant  
us courage, wisdom and determi-  
nation to aid Christ to conquer  
chaos.

## The Spirit of God

By SHIRLEY C. HUGHSON, O.H.C.

### PART II

THE Holy Spirit performs His infinite and un-  
ceasing function as the Third Person of the  
Deity within the mystery of the innermost life  
of the Holy and Indivisible Trinity, but He enters  
into the sphere of time, and there He works the  
works of God.

### The Spirit and Christ

The supreme activity of the Spirit in the time-  
re lies in the Incarnate life of the Son of God.  
In the fulness of time God became Man in or-

der to redeem His people, it was through the Holy  
Spirit that the Incarnation was effected. When St.  
Mary of Nazareth was told by the angel that she was  
to become the Mother of God, she enquired by what  
means this great thing was to be accomplished. His  
reply revealed to her the ineffable plan that was in  
the purpose of God: "The Holy Ghost shall come  
upon thee, and the power of the highest shall over-  
shadow thee; therefore, also, that holy thing that  
shall be born of thee shall be called the Son of God."  
(St. Luke 1:35) And when St. Joseph was troubled at



these happenings, the angel reassured him, saying, "That which is conceived in her is of the Holy Ghost." (St. Matt. 1:20) At the moment the Blessed Virgin gave her consent, the Holy Ghost created the human Body and Soul of Christ, and united it by a mysterious union to the Second Person of the Trinity. In effecting this He filled this Body and Soul without measure with sanctifying grace, which is transmitted continually from Christ to all the children of God who are "in Christ" and who hold faithfully to their divine heritage. It was of this sanctifying grace that the apostle spoke when he said that "of His fulness have all we received." (St. John 1:16)

Not only was the Holy Ghost the agent in this work of Incarnation, but everywhere in the Gospels we learn that the activities of our Lord's Humanity were directed by the Holy Spirit during His earthly course. On the occasion of His baptism the Spirit gave an outward and miraculous manifestation by which he revealed to St. John Baptist that this was the very Christ, the only begotten Son of the Father, made Man. The Blessed Trinity, the divine Three Persons, each had His part in this manifestation. It was indeed the first open and direct revelation given of the Trinity. The Son of God, the Second Person of the Godhead from all eternity, stood visible before men, clothed in human form, to receive the divine witness to His mission and work. The Holy Ghost, the Third Person from all eternity, descended upon Him in the form of a dove, while the voice of the Father proclaimed, "This is my beloved Son in whom I am well pleased." (St. Matt. 3:17)

Immediately after His baptism, "being full of the Holy Ghost," He was led up "by the Spirit" into the wilderness to be tempted of the devil. (St. Luke 4) The temptation being ended, He returned to Galilee "in the power of the Spirit." (St. Luke 4:14) He preached to His fellowtownsmen at Nazareth, and selected the passage from Isaiah lxi,—“The Spirit of the Lord is upon me”—and to the astonished and scandalized congregation He declared that it was of Himself, the village carpenter, that the prophet had spoken these words seven centuries before. In short, in the power of the Spirit He initiated the Messianic kingdom.

He attributes all the details of His ministry to the working of "the spirit of the Lord," which is "upon me." He chooses the Twelve, and sends them forth to preach the Gospel, assuring them that "it is not ye that speak, but the Spirit of your Father which speaketh in you." (St. Matt. 10:20) Later in His ministry He declared that He "with the finger of God cast out devils." (St. Luke 11:20) This expression, "the finger of God," is one of the titles of the Holy Spirit. When He came to the climax of His work on earth, it was "through the eternal Spirit"

that He offered Himself without spot to God's cross. (Heb. 9:14) Every phase of His Incarnate life was dependent on the Holy Spirit. Every step in carrying out the great work of redemption was formed through the powers of His Sacred Humanity wrought upon by the Holy Spirit of God.

### The Spirit in the Church

Christ worked in the power of the Spirit in that He "began to do and teach." (Acts 1:1) The emphasis in this sentence from St. Luke's prologue to the Acts of the Holy Apostles, should fall on the word *began*. Not only in His own personal life was He directed by the Spirit, but when He directed the apostles whom He had chosen He continued the work and teaching He had begun, this too was in the power of the Holy Ghost. He had promised the Spirit of God who was to abide in the Church forever. (St. John 14:16) The Spirit was to teach all things, and bring all things to their remembrance whatsoever He had said unto them. The Spirit was to direct them in all their evangelistic work. He was to be with them, convincing the world "of sin and of righteousness and of judgment" He was to lead them into all the truth.

This last promise demands special consideration. The passage, as St. John records it, is an emphatic one. If we translate the words in the order in which they are written, they will read, "He will guide you into the truth, all of it." The question suggests itself, What did our Lord promise them? Was it that they should be guided into truth in some general way? or was His emphasis on the fact that the Spirit was to give them a knowledge of the complete full body of the divine truth such as men had never known before? They already had much of the truth. The Old Testament revelation afforded His people a deep, if partial, knowledge of God and of His mysteries. But here our Lord foretells the guidance which they shall have into the truth, and then as though it were an emphatic afterthought, He adds—"All of it." The faith was to be delivered once for all to the saints. It was no longer to be foreshadowed by type and symbol, but in its organic fulness it was to be revealed—the Truth in all its parts—and each part coordinated with every other part so as to form one whole, great unity, full, rich, life-giving.

In their carrying out of the divine plan, the apostles followed in all particulars the principles of this revelation. They had received authority and power such as man had never known before. Christ had given them the great commission to preach the Gospel in all the world; He had conferred upon them the power to make men the children of God at baptism, He had given them the power to forgive the sins of His people, being penitent; and to consecrate



read and wine to be the Body and Blood of Christ, and along with these gifts He had promised that they should perform miracles, even to the raising of the dead. But He also warned them that they were to undertake none of these things until the Holy Spirit should come. They had no idea how long it would be, but they attempted to teach and they celebrated no sacrament, they stirred not in Jerusalem, until the Spirit came on Pentecost. In their new power, what marvels were wrought. The whole apostolic band which had been timid and fearful, now went forth to convert the world. Only in the power of the Spirit could they do this.

When we read the New Testament we see that the apostles were intensely conscious of the presence and power of the Spirit in all the details of their work and ministry. This Spirit did not come to take the place of an absent Christ, but to make the presence and power of the risen and ascended Christ real, and through the Spirit they knew that His promise, "I am with you always even unto the end of the world," was fulfilled. The Spirit not only taught them the facts and principles of the Faith, with all their accompanying implications, but in ways we know of He directed where they were to preach. St. Paul essays to go into Bithynia, but the Spirit sunder him not, and forbids them to preach the word there at that time. (Acts 16:6, 7) He also dictates what shall be the content of their preaching. (1 Cor.

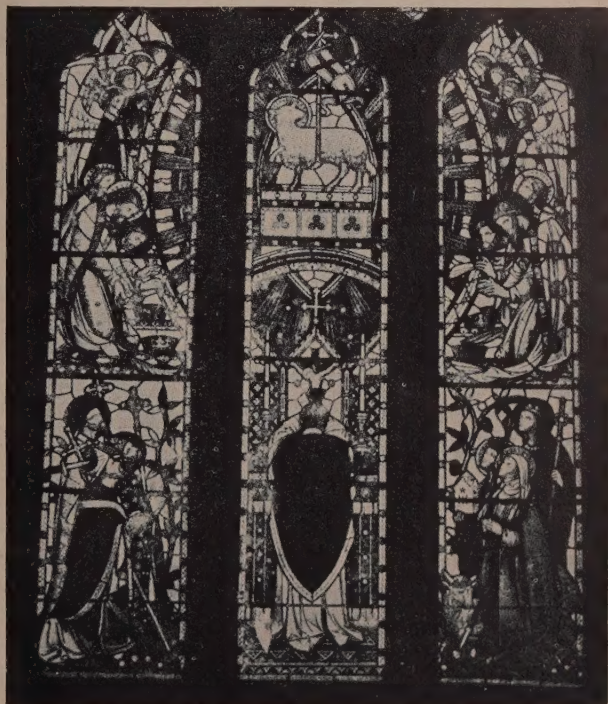
He makes known to them who is to be engaged with certain offices and missions. (Acts 13) He appoints bishops to oversee the flock of the Church. (Acts 20:28) The apostles have a profound consciousness of being made the instruments of the power of the Spirit of God. "Through mighty signs and wonders the power of the Spirit of God." (Rom. 15:19) The great principles of faith and practice are indicated, they are assured of His direction of their lives, and they give their decisions as He indicates in their minds and consciences. In all such things they act with an assurance and definiteness which is the elimination of all doubt—"it seemed good to the Holy Ghost and to us," is the ground of the decree on which they base their decrees in the first Council of the Church's councils at Jerusalem. (Acts 15:28) We would fail us to recount all the work which the Spirit accomplished through His direction of the apostles, but we know that in the founding of the Church, and in the preaching of the Gospel throughout the world, they undertook nothing save as directed through Him. These early Christians knew they were the sons of God, and as such they yielded themselves to be led by the Spirit of God. St. Paul declares that "as many as are led by the Spirit of God, they are the sons of God," and they only. (Rom.

8:14) They looked to Him to teach them, and to guide them into all the truth, and into all the ways and methods that He willed them to use. They had no will of their own, no self-devised plan for the building of the kingdom. In everything they depended on Him.

### The Spirit and the Christian Soul

As the apostles and all the great teachers of the Church in all ages have found their strength and enlightenment in their union with, and submission to, the Holy Spirit, so is it with the whole body of Christian people in every age. The whole life of the Church depends on the Spirit of God. One can discern in this a kind of hierarchical order. Our Lord did nothing without His Father: "The Son can do nothing of Himself but what He seeth the Father do." (St. John 5:19) We see the Spirit dependent on the Son: "He shall receive of mine, and shall show it unto you." (St. John 16:14) And all the people of God in their service of Him, must look to the same Spirit for guidance and instruction.

It is not only the truths of the Faith that the Spirit is to teach the Church, nor is it guidance only in greater things, as we may conceive them, but everything in the life of the Christian, with no exception whatever, depends on the teaching and inspiration of the Holy Spirit. We must recall again that the Christian life is the life of the God-Man functioning within us, and since all that the Incarnate Son does is through the Spirit, that which He does in us is also done through the Spirit. Our Christian life, both





without and within, is a part of the life and activity of Incarnate God. "Without me ye can do nothing," He declares. Christ works through His Mystical Body, and what the Body or any member of it does, He does. If my hand pens a letter, I say, "I wrote the letter." If a member of Christ performs a righteous act, Christ says, "I performed that act," and what He does is done through the Spirit of God.

Here as in everything, we can apply the saying of St. Catherine of Siena regarding a saintly soul—"If you speak to Christ, and say, Who is this soul? He will make answer, It is another Myself made so by perfect love." There is not a prayer said, not a good and dutiful action performed, even the most commonplace things of our daily routine work, which is not dependent for its worth on the Holy Spirit. We do well to pray, "Grant that Thy Holy Spirit may in all things direct and rule our hearts." This guidance of the Spirit is not to be sought in any unusual or miraculous way. The normal procedure even in the lives of great saints, is the use of the God-given endowments of reason and judgment, these powers being employed under the grace of the Holy Ghost.

A wise and learned teacher has said: "Intellectual illumination in the strict sense of the term, is rarely given by the Holy Spirit directly. It was given to the apostles because they were apostles. It is given to many apostolic men as the world goes on, to great doctors and saintly pastors. But 'teaching,' as regards the greater number of souls, results rather in the firm and luminous grasp of conclusions than in the gift of proving such conclusions. It means the gift of being right, of loving what is right, and enjoying what is right." (Hedley, "A Retreat," p. 187.)

### The Spirit in Sacraments and Prayer

The Holy Spirit not only guides the judgment and conscience of His people, but He is the active agent who produces the working of the Sacraments, and makes them realities in themselves, and effective in our lives. He is the minister of every sacrament, and without Him there can be no transmission of grace from Christ to the soul. In baptism the new birth consists of being "born of the Spirit." (St. John 3:5). St. Paul carries on this teaching when he says, "By one Spirit are we all baptized into one Body." (1 Cor. 12:13)

On the first Easter night, when the risen Lord appeared to the disciples in the upper room, He ordained them to the priesthood and to the apostolate, and by the one action, instituted both the Sacrament of Penance and that of Holy Order. But before He gave them their priesthood, and commissioned them to forgive sins, He solemnly invoked upon them the power of the Holy Ghost, saying, "Receive ye the

Holy Ghost; Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." The gift was made to them at that time, but the exercise of it lay, of course, in abeyance until the coming of the Spirit at Pentecost. In the sacrament of Confirmation, the gifts of the Holy Ghost which were received in Baptism, are strengthened and intensified, and we are clothed with the fulness of the Christian State. In the Holy Eucharist, while the direct formal invocation of the Spirit is not necessary to the consecration of the Bread and Wine, for neither the English nor the Roman liturgies contain any such invocation, yet the Spirit presides at every Eucharist as He does at every function of the Mystical Body of Christ.

Belief in God is necessary to salvation, but through the Spirit can any such belief be effected? The apostle says, "No man can say that Jesus is Lord but by the Holy Ghost." The mere intellectual acceptance of the historical fact of His divinity without the Spirit is of no avail for salvation. We are unable to believe unto salvation unless the Holy Spirit works within us to give us the supernatural vision of faith. The same principle holds in regard to self-denial which our Lord declared requisite for those who were to be His disciples. It is quite possible to mortify the body for a merely natural end, as an athlete does, who denies himself much in order that he may win the race. St. Paul makes clear the difference between natural and supernatural mortification when he says, "If ye, through the Spirit, do mortify the members of the body, ye shall live." (Rom. 8:28) But it is only "through the Spirit."

The same apostle shows us that prayer, which is so essential in the Christian life, is impossible without the Spirit of God. "We know not," he says, "what we should pray for as we ought, but the Spirit Himself maketh intercession for us with groanings which cannot be uttered." (Rom. 8:26) It is clear, then, that when we find prayer difficult, we should have immediate recourse to the Holy Spirit, asking Him to bestow upon us the power of prayer, since He presides over all prayer, and there can be no true prayer save "in the Spirit." (Gal. 16:2)

Even should prayer not seem difficult, we must not put any dependence on what may seem a natural faculty for drawing near to God, for this would be deception since there is no natural capacity for approaching Him. Only in the Holy Spirit can we pray. We can secure the true value of prayer only by a conscious dependence on Him. We are dependent on Him in our entire inner life with God, for we are on the electric current for furnishing light or power or heat. We may have all the necessary apparatus, every required fixture and appliance, but until the current is turned on, there is no light.



is dead and lifeless. In like manner there can be no spiritual life without the Spirit of God.

### The Spirit of Love

Above all else, it is the Holy Spirit who enables us to lay hold of, and practice, the virtue of love to God and to our fellow-men which is the first essential in the life in Christ, for if we have not love, we have none of His. How does this love come to dwell in us? St. Paul answers our question: "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. 5:5) Our Lord sends us His Holy Spirit, and that Blessed Spirit being God, and God being essential love, for "God is love" (1 St. John 4:16), it follows inevitably that the love of God is bestowed upon us. "He that dwelleth in love, dwelleth in God, and God in him." (1 St. John 4:1) God can dwell in us in no other way. When St. Paul would commend the Colossian Christians, he speaks of their faith and of their hope, but not of all, of their "love in the Spirit," (Col. 3:14), for where there is no love in the Spirit there can be no love.

God the Holy Spirit in the act of the Incarnation raised the Sacred Humanity of Christ up into the Godhead, so by grafting us into Christ the same God raises us up into the Godhead, into the current of the divine life and love, for if we are one with Christ we must of necessity be where He is. Indeed, Christ Himself said, "Where I am there shall also my servant be." (St. John 12:26) St. Paul expresses this very literally and very beautifully when he

writes to the Ephesians, "God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, quickened us together with Christ and raised us up together (with Christ) and made us sit together in heavenly places in Christ Jesus." (Eph. 2:4, 6)

This "quickening" and "raising up" refers to Christ's resurrection. When we were baptized, God caused us once for all to know "the power of His resurrection." We then entered into, participated in, the resurrection life of the Eternal Son. Christ, now that He is risen from the dead, possesses no life in His Sacred Humanity save His resurrection life. This is His only life, the life from the dead. He can give us no life except this life which He now lives at His Father's right hand. Into His Risen, Ascended, and Glorified life through the Holy Ghost, we have entered, because we have entered into Him and He into us. We must note the meaning of the three powerful "togethers" in St. Paul's declaration to the Ephesians. We are never alone, but always "together with Christ." But we note a change in the close of the sentence—"in heavenly places *in* Christ." No longer merely *with* but *in*. No longer as though we were only in company with Him in the heavenly places, but we are made wholly one with Him, recalling the Easter epistle, "Our life is hid with Christ in God," (Col. 3:3), in the bosom of the ever Blessed Trinity. This is the mighty work of the Spirit on our behalf.

(To be continued)

## Candlemas at St. Kit's

By KENNETH TROOP

THE morning train from Denver consents to stop and let off passengers at Thompson, Utah, around one o'clock the following morning. Thompson, as one could see, wasn't much worth a stop to land in at any time of day, but it is said to be more lively at midnight than by day. I had no desire to probe this anthropological epistle, for it was cold and dark where except in the tiny rail-station, where a wasp-waist-woman gave forth a welcome and an amiable station agent told me I might relax until the bus came about three o'clock. The bus was on time, but had

to wait for the mail train from Salt Lake, which was late. When finally we got going, my only co-passengers were two girls who sat with the driver and carried on a steady flow of conversation, which no doubt served the admirable purpose of keeping him from dozing on the hundred-mile run over desert and mountain to Monticello, with only a brief stop at Moab for breakfast. Mormon town or no there was coffee to be had, and good coffee, too. In Monticello I waited for the mail truck, which should take me, in time, to the end of the line, to the ghost-town of Bluff, where the Church's newest Mission to the

Navajo Indians is situated. There was a wait-over at Blanding, but we reached Bluff about three in the afternoon. This was Friday, the first of February.

I called Bluff a ghost town. That is not fair. It was once one of the most prosperous towns in Utah, the center of a thriving cattle industry. It is still called "Bluff City" by oldtimers, and by the Navajos who find the sound of *f* difficult and can more readily say "Blussitty." A dozen houses, some of logs but mostly of dressed stone, a store with gasoline pumps in front, a post-office which is part of the front porch of an old house and bears a familiar sign



*Telephone pay station.* They say the sign is moderately true. If you have plenty of time, and if a cow didn't happen to scratch her back too violently on a telephone line pole somewhere, and if the wind isn't blowing so hard that voices can't be heard, it is possible to telephone; and if you have several days to wait until the operator figures out what you owe for the call, you can pay.

A brief survey of Bluff had just been finished when a gray Ford pickup rolled into town, and stopped at the post office. The rack body was filled with Indians, Navajos evidently, from the gay clothing of the women and the characteristic hair-do of the men. From the driver's seat emerged the figure of a cleric clutching a large brief-case; he was dressed in a worn cassock girded with a Franciscan cord, he was hatless, and his hair was knotted in back like that of the Navajo men. He dropped the contents of the brief-case into the post office slot and the postmistress handed out his mail and packages.

### Arrival

I introduced myself and asked if I could spend the week-end at the Mission. As I thought, it was Father Liebler.

"Always glad to have visitors," he said. "Can you sleep in a Navajo hoghan? We're full up right now."

"Well," I said, "I've slept in all sorts of places, and I guess I can, though I must say I never have."

"You'll like it. They're very comfortable houses, if not too crowded. And you'll have this one all to yourself—ten or fifteen Navajos wouldn't feel that it was too small for them."

A few errands at the store, and a stop or two to see different people, and we started out for the Mission. I had thought it was right in Bluff, but we drove eastward for several miles, over a

dry wash, and along an empty irrigation ditch before we came to a cattle-guard beside which was a wooden gate for wagons to pass through, on the gate was painted the symbol of St. Christopher, a cross with a wavy line representing water below it.

"That's our brand, duly registered," said Father Liebler. "We have some cattle and three horses, but we can't bring ourselves to brand them. But we use the brand meanwhile as a trade mark, and to identify our tools and things which are often borrowed, and sometimes stolen."

Over the cattle guard, we drove along another quarter-mile, and my guide pointed out the hay-fields and gardens of the mission, now of course yellow with the remains of last year's crops. Then the Mission buildings appeared to view. There were corrals for horses and cattle, chicken house and stockyard and corn-crib—"Brother Juniper built all those, or nearly all"—then the power-plant and the stone mission house with its two fifty-foot wings. In the distance I could see the guest-house, a small prefabricated cottage recently given to the mission, and nearer by the school house, a former CCC shack. The pickup drew up in front of the mission house; the Navajos jumped to the ground and began sorting out their various belongings. Brother Juniper, a tall Wisconsiner, whose hair was down to his shoulders, came to meet us and to carry in the packages which had arrived in the mail. He assured me laughingly that he was not trying to imitate Father, but just hadn't got to a barber shop since August. Then I met the rest of the staff, Father Clement who had spent last summer here, but had left in September only to return yesterday for good; he is slightly older than Father Liebler, perhaps in his late fifties, quiet, efficient, friendly; Brother

Michael, always busy, far from thin, the singer par excellence of the community; Helen St. John, the social worker and school teacher, tall, too and slender, a Navajo woman and with the same quiet dignity; Father Liebler, Nancy Sturges, her niece, who has been assisting the staff since 1934. I learned that she had worked in the garden and later in the school with extraordinary energy and efficiency.

I was shown to my hoghan, which was advised of the general school schedule and then left pretty much to my own devices, as everybody else was busy. I was shown first where the wood-pile was, and allowed to choose axes, for nights are often even in southern Utah.

### Life at the Mission

The west wing of the mission house consists of cells for members of the community. Nancy occupies the guest house. The east wing, designed originally to be used in the same way, now as a temporary chapel, four cells, being run into a room. I went in to pray and to snoop. The odor of incense (there had been solemn vespers before my arrival) still hung in the air. The roof slants, to catch the rare but furious rains of the desert, giving a curious asymmetry to the sanctuary, the Gospel being a foot higher than the epistle side; the walls are of native stone, plastered with mud, the ceiling of cottonwood bark laid close together over pine rafters, after the manner of the prehistoric dwellings of the southwest. These sticks in the walls are covered with brush and making an excellent insulation both in winter and summer. The floor is of dirt, a red shale, lining the walls, with many Navajo rugs here and there for the fastidious to kneel upon. The sanctuary alone has a wooden floor; the altar bore a front



the wool, evidently an Indian  
ket, with orphreys of dark  
w, and a superfrontal of cro-  
lace; the tabernacle, though  
d, was I could see of wrought  
the sanctuary lamp hung to  
side, on account of the low  
ng. The crucifix of black  
l with a natural coloured  
wood corpus looked like the  
of Oberammergau crafts-  
and I later learned that such

the Angelus rang at six, and  
afterwards we were sum-  
ed to dinner. Brother Mich-  
s the cook, as well as the  
r, and when the food was  
stowed away he got out  
s of music and we sat around  
table for a final rehearsal of  
andlemas chants as arranged  
Francis Burgess. I was glad of  
opportunity to review what  
once been familiar to me, as  
e to participate as fully as  
ble in the Church's worship.  
e we were at the table, some  
or ten young Navajos came  
d sat at another table in the  
n room, where they pored  
magazines and books, carry-  
n a conversation in low, soft  
s, scarcely audible to us. Lat-  
me of them asked for the  
bles" and were supplied with  
l and counters for Chinese  
ers, which they play with  
a glee.

ten o'clock the next morn-  
dozen or more Navajos were  
e patio, and when the last  
rang they trooped into the  
el, some shyly genuflecting,  
s simply seating themselves  
he benches. Some of the  
g men kept their hats on un-  
dged by their neighbors,  
e they sheepishly doffed  
e. The sacristy bell tinkled,  
Father Liebler and Bro. Jun-  
came in; the former in gold  
his long hair hanging like  
of the Orthodox. Morning  
er, in true Prayer Book style,  
ung from beginning to end,

the altar censed at the Benedic-  
tus. Navajos kept coming in all  
through, until the small chapel  
was uncomfortably filled. Then  
(violet cope being donned) the  
candles were blessed and distrib-  
uted. Most of the Navajos are  
still pagans, but Father Liebler  
invited all to come and get their  
blessed candles, and they did, all  
but the baby in cradle board,  
whose hands were of course con-  
fined so she couldn't hold a  
candle! It was a touching sight  
to see them come forward, some  
perhaps kneeling for the first time  
before a Christian altar. Then  
followed the procession; all par-



ticipated, led by Brother Jun-  
iper with the thurible and we  
marched, sun-wise, around the  
mission building, singing the ap-  
pointed chants, and a few hymns  
besides. Some late arrivals joined  
right in with the procession, and  
so went back into the chapel with  
the rest of us. I was amazed at the  
degree of participation by the  
Navajos in the music of the Mass,  
knowing that the first baptisms  
had been held less than a year  
ago, but I learned that the music  
period of the day school was large-  
ly if not entirely devoted to prac-  
ticing the holy chant. On the  
whole it was a liturgical service  
such as one would rejoice to find,  
or perhaps would regret not to  
find, in many a city church.  
There was no sermon. I com-  
mented on this, later. Father just  
said, "Wait. Wait till tomorrow."  
I did.

#### Sunday

Sunday morning Morning  
Prayer and Mass were held as on

the previous day. I was told that  
there was to be a baptism—the  
baby whom I had noticed in the  
cradle-board. Father Clement  
sang the Mass this day, and after  
the Gospel, he sat down, and  
Father Liebler in his surplice  
took over. First he read the Gos-  
pel in Navajo while all stood at-  
tentively. Then he signalled them  
to sit down, and started to talk  
in Navajo. I wish I had timed  
him. It would have been very  
tiresome, but for watching the  
faces of the Indians. They would  
sit silently, almost stolidly for a  
while; then their faces would  
lighten up; at one point they all  
giggled or laughed outright. Lat-  
er I learned that the preacher  
was cautioning against marital  
or premarital infidelity, and as  
the limitations of the language  
gave no word for adultery or for-  
nication, it was necessary to say,  
in effect, that "unless it is permit-  
ted to us by virtue of marriage,  
we should not have sexual rela-  
tions." The sermon went on and  
on, then stopped. But only for a  
moment. Then, in English, it  
started all over again. It told  
about Baptism, its meaning, ne-  
cessity, method of administration,  
duty of sponsors and then the  
standards of Christian life to  
which baptism commits us. Then,  
the sermon was over. But not the  
notices. The preacher explained  
that this was the feast of St.  
Blase, a holy bishop who had re-  
markable powers of healing, and  
who once cured a lad who was  
choking on a chicken bone; that  
therefore, after Mass, all could  
have their throats blessed by the  
priest. Then, at long last, we sang  
the Creed and the rest of the  
Mass. At the offertory a Navajo  
lad appeared at the door. He cal-  
led to his grandfather, who went  
out, came back, got another  
young fellow and then the two  
young ones went away, the grand-  
father took his place again. Mass  
continued (it was *Missa Domini*-



*calis* today—yesterday it had been *Marialis*) and at the end Father Clement laid aside his manipel, blessed the two candles for St. Blase, and then all went up to get their throats blessed, beginning with Father Liebler, and ending with several Navajo boys and girls just big enough to toddle.

Members of the staff who had received Holy Communion slipped away to snatch a cup of coffee, while preparations were being made for the baptism. There is no permanent font, but a silver vessel, suspiciously like the "slop-bowl" that used to accompany a formal tea service, served admirably. The full ceremonies, of course, were used, including salt and the two kinds of holy oil, the white vesture (Chrisom) and the candle. Father Liebler had warned the mother to loosen the baby's clothing for the anointings on the breast and the back of the neck, but he forgot to have her release the hands to receive the burning light—so he just had the mother hold it for her. I was particularly interested in the godfather, a gray-haired man, wrinkled of face and bowed of shoulder, but with a merry twinkle in his old eyes and a most engaging smile. He, they say, had been a child of two or three years when he took part in "The Great Walk" when the United States Army, led by Kit Carson, captured the whole Navajo Nation in 1863 and marched them to Fort Sumner, in New Mexico, where they remained interned for five years. The Mission folk call him the Senior Warden—he takes most seriously the task of keeping young people in order during divine service, and loves to hold a prayer book in his hands—though it is often held upside down, for he can neither speak nor read English.

#### Adaptation

I took Father Liebler aside afterwards. "I'm not correcting you,

Father, but wasn't it a fish-bone that the lad got caught in his throat?"

Father smiled, and looked furtively around. "Well, if you're going to be a stickler for historical details. But the Navajos would be so shocked at the idea of eating fish that they couldn't accept the story sympathetically. You see, all this country was once flooded, they say, and the gods preserved the Navajo people by turning them into fish. When the waters subsided, they turned them back into Navajos. But, you know, they say the gods are sometimes forgetful; it is quite possible that they neglected to turn some back. And, surely, nobody would want to risk eating an ancestor!"

It was about two o'clock when Brother Juniper started lighting the charcoal for vespers; Father Clement was getting into his cope and the others were assembling in the chapel, when there appeared, with much tinkling of spurs, the two young Navajos who had mildly disturbed things at the offertory; the younger, Ted of the squirrel teeth, was assisting John Son-of-a-Chief who was obviously hurt. Ted told his story briefly, and Father interpreted: John had been riding furiously and his

horse fell, John had landed his neck and shoulders. John of-a-Chief habitually wore round-shouldered, it was difficult even after his jacket and vests had been removed, to see if there had been a fracture, it was obvious that he was in pain. Codeine and aspirin (the interne's delight) were administered, and we got a nurse from Bluff to confirm the tentative diagnosis of bruises and no fractures. Bandages were tightly applied, and soon the lad was lying quietly. In an hour or so he was taken in a car to his apartment house, not far away.

"I'm afraid your charcoal burned out" (it being about two o'clock) "but let us bless the Lord now, if we may"—and went in to Vespers; this time office was sung without interruption. About sundown Ted was called by, and in answer to a question about John Son-of-a-Chief said "Alhosh"—he is asleep. A dark Father and I walked over to the aunt's hoghan. Low voices were heard as we came to the door; we entered without knocking, as is the Navajo custom, by the light of the fire below. John Son-of-a-Chief was sitting and greeting us with a wide

## Adoremus in Aeternum

By EVERETT BOSSHARD

THE Sacrament of the Body and Blood of our Lord Jesus Christ has always been considered by Christians to be the greatest of the sacraments, for it is distinguished from all other sacraments by the presence of our Lord Himself. It contains not simply the grace and power of God, the merits of the Passion and Death of Jesus Christ, such as are given to us in Baptism or Penance. But the Divine Person united forever to His human body and soul in the Incarnation

comes to us in this most Sacrament.

Indeed, the mystery of the Sacrament and the mystery of the Incarnation are closely parallel. The former God was with us, the latter God was with men. In the latter case it is with us in the Blessed Sacrament as a Person communicating Himself to persons. It is by this means that He keeps His presence to be with us always.

But it is not my purpose to argue for the reality of the Lord's presence in the Eucharist.



that matter the overwhelming evidence of the history of Christian worship, beginning with the Apostolic Fathers themselves, makes any argument seem superfluous. Rather, let us see our faith in this reality affirm our religious activity.

Believing as we do that the Christian's sole reason for existence is to glorify God and adore Him forever; and that God is present in the mystery of the Eucharist; we cannot ignore Him, we must adore Him there. Common sense leaves us no alternative. And it is not simply a question of worshipping God at Mass when we go, or even of focusing our worship there on the Sacrament Itself. For, while our Lord's presence on the altar at the consecration calls for the most profound worship of which we are capable, yet at the moment our attendance is not primarily for the purpose of adoring Him but for acts of sacrifice and communion. We come to adore Him at other times.

In his book "The English Church and Reunion" Bishop Cuddephoe of Bloemfontein expresses this as follows: "In addition to its primary function of providing for the Communion of the Sick, the Reserved Sacrament has the wonderful power of attracting and focusing the prayers and intentions of the faithful. In the midst of the turmoil and the hurry and the distractions of life, in the midst of its sorrows and sins, the presence of the Lord makes itself felt, vivid and strong; a light ever shining through gross darkness; strength in the weary and the faint; infusing into them a mysterious peace and power; bringing them back with fresh courage to face the world; encouraging them to claim that chosen more intimate fellowship which is the privilege of the communicant."

Wonderful as this is, it isn't



CORPUS CHRISTI AT HOLY CROSS

enough. It's only the beginning and if we stop at this point our devotion may grow selfish. But we dare not approach God selfishly. The prayer, the adoration of the individual Christian is always validated and consummated in the prayer of the Church.

#### Early References

Now it is true that organized congregational services of adoration to the Blessed Sacrament don't appear in records before the eleventh century. But the fact of reverence for and adoration to the Sacrament is so much taken for granted as to be spoken of infrequently and casually by earlier writers.

Tertullian, at the end of the second century, warns of the anxious care with which the Christian must treat the Sacrament. St. Gregory of Nazianzus (329 to 389 A.D.) relates a touching story of his sister's praying all night before the Blessed Sacrament on the altar. St. John Chrysostom in that same period recommends adoration to our Lord present in the reserved Sacrament and compares it with the adoration of the Magi to the infant Jesus.

It can hardly be argued that what is not merely lawful, but necessary and right for private devotion is wrong or harmful when extended to public devotion. On the contrary, here is a true and right development of public worship. It is no argument at all against such public devotion to say that the Apostles didn't have Benediction. They didn't have Morning Prayer and Sermon, either; but they lost no possible opportunity of adoring their Lord and God and Savior.

The first eight hundred years of Christian history were largely occupied with the great controversies of the Faith:—the doctrine of the Holy Trinity; the doctrine of the Person of Christ and the relation of His divine and human natures; the doctrines of sin and grace; the doctrine of the use of images, etc. But nobody fought over the doctrine of the sacraments, least of all over the greatest of them. Here there was agreement. Consequently there was little, if any, systematic writing about them in this period. With the advance of scholarship in the middle ages theologians began to fill up this lack and we find along



side this intellectual advance a devotional advance too. Superstitious abuses were corrected and a proper adoration of our Lord present in the Blessed Sacrament was fostered by legislation and popular congregational devotions. It is interesting to notice that the earliest record of processions of the Sacrament is to be found in the statutes of Canterbury Cathedral. The date is 1070 when Lanfranc was the Archbishop. These statutes direct the Blessed Sacrament to be carried in procession on Palm Sunday, Maundy Thursday, and Good Friday. The people are to adore by genuflecting as It passes.

#### Reverence

If you will recall your Catechism, you will remember that a sacrament is not only an "outward and visible sign of an inward and spiritual grace"; not only "a means whereby we receive" this grace; but, "a pledge to assure us thereof," a promise of our Lord Himself. Now it was left to the Protestant reformers of the sixteenth century to doubt this promise, to disbelieve the words of our Lord when he said, "This is my body"; to disparage the sacramental principle that God uses earthly things to convey heavenly gifts—just as He did in the Incarnation. In short, it was left to these men to banish God from His own altars. It is only one step from disbelief of our Lord's words to disbelief in Him. We ought not, therefore, to be surprised that a good proportion of those who follow after this teaching have taken that step. And yet, Martin Luther himself with all his errors and peculiar doctrines couldn't bring himself to go as far as did his followers and disciples. In a treatise on the Sacrament he had this to say, "He who believes that Christ is present in the Sacrament with His Body and Blood—and it has been shown superabundantly that we

ought so to believe—cannot possibly without sin deny reverence to the Body and Blood of Christ."

And then it is sometimes said that the Eastern Orthodox Churches do not believe in adoration of our Lord in the Blessed Sacrament. It is true that the Sacrament is so carefully guarded as to be inaccessible to the people and there is no public service of adoration. But one quotation will refute this misconception of the devotion to our Lord of a great Catholic body. The Council of Jerusalem in 1672 decreed: "The Body itself and the Blood of the Lord which are in the mystery of the Eucharist ought to be honored in the highest way and worshipped with divine adoration. For the worship of the Holy Trinity and of the Body and Blood of

the Lord is one."

We cannot escape the fact that the Catholic Church through the ages has held to faith in the objective presence of Jesus Christ in the Blessed Sacrament of the Altar. Corollary to this is the faith that this presence is enduring, not momentary; and that personal not merely dynastic. Since this is so, who that our Lord could deny Him the homage offered by St. Thomas the Apostle belated though it be. As the Godhead once was veiled in flesh, now He is veiled in "mean shadows" of bread and wine. As the faith of St. Thomas finally pierced through that veil, so will our faith pierce through this one. Then—

*"Let us adore forever the Holy Sacrament."*

## A Creed of the Blessed Sacrament

By JARED SPARKS MOORE

**I** BELIEVE that in the Blessed Sacrament of the Altar, through the operation of the Holy Spirit, our Lord Jesus Christ is verily and indeed present, in a mystical and wonderful manner, in His risen and glorified Body, in the fulness of His Humanity and the fulness of His Deity, under the forms of Bread and Wine, as truly as He was during His earthly life in Palestine, according to His promise to be with us even unto the end of the world; and that He is there to be worshipped with as real devotion as He is eternally adored by all the Saints and Angels on His heavenly Throne.

I believe that in the Holy Sacrifice of the Mass our Lord offers Himself to His Father for us men and for our salvation, the Lamb slain from the foundation of the world that taketh away the sins of men. I believe that this is the one, true Sacrifice and Oblation

which was once offered by the Eternal Son of God upon the Cross of Calvary, and which is continually pleading before His Father in Heaven, through which alone we are made welcome to approach God now, and which is all our hope for union with Him hereafter.

And I believe that in the Sacrament of Holy Communion, who is the Living Bread, the Food of Angels and the Wine of salvation, comes into our souls to strengthen us with His indwelling Presence, to refresh us in this our earthly pilgrimage, to purify us from sin, and to prepare our souls and bodies for eternal life; in the strength of which I live, and in the faith of which may God Almighty bless me; to whom, Father, Son, and Holy Ghost, be eternal praise, adoration, and thanksgiving by all His Faithful ones, now and forever. Amen.



# Sacraments in Idea, Life, and Worship

By REINHART B. GUTMANN

AND God said, Let us make man in Our image, after Our likeness; and let him have dominion . . . over all the earth. So God created man in His own image."

At the pinnacle of God's creation stands man. Unlike the beasts, man is possessed of more than a body; unlike the angels he is not pure spirit. Human personality is constituted of an indissoluble union (in this life) of body and spirit, dependent on each other in their activity. God created man that he might love and worship His Creator and obey His will, that he might fulfill His purpose of God in fulfilling His purpose in creation. Created in the image of God, man, the finite creature, has a capacity for apprehending the supernatural, the character of God, in so far as God reveals Himself to him. Because man is finite, he cannot attain to this knowledge of God on his own volition; he is dependent entirely on the self-revelation of

God. Apprehension of this revelation of the nature and purpose of God enables man to fulfill his function for which he is created. He has been given dominion over all the earth (as the Book of Genesis says), not for his sinful purposes, not in order that he might use them to rebel against the will of God, but in order that he might do that revealed will, that he might bring to God in a life of worship all that has been given him for His use. Man is, therefore, by his very nature, linked on the one hand with the created world, in which he is master and in which he lives, and on the other hand he is linked with the world of the supernatural, in as much as he is created in the image of God and His likeness—even

though the image is distorted by the fall and the likeness obscured by sin.

But this relation to the supernatural world is conditioned by his finiteness, his creatureliness. He is not pure spirit, but spirit linked to and realising himself through a material body, through and in a material world. In all his spiritual activity by which he maintains and strengthens his link with the supernatural, man is dependent on and conditioned by his bodily functions. An injury to the brain will incapacitate the finest intellect, and I would like to meet the person who can make his daily meditation while suffering from acute indigestion.

## Revelation in Nature

Because God has constituted man in such fashion, He deigns to reveal Himself to man—generally speaking—in and through the material world, the world of the senses. I say, "generally speaking" for there may be exceptions, rare moments in the life of mystics in which they seem to attain to a vision of God which is entirely divorced from the material and which cannot be expressed in human language. But such experience is admittedly very rare and does not depend on our volition. Such experience is the free gift of God and we would be ill advised to attempt to direct our mental prayer to such an end; an attempt as foolish as the undertaking of the builders of the first skyscraper in Irak.

Generally speaking, God reveals Himself to man through the senses and through material means. Manicheans, ancient and modern, will disagree with this statement as they believe all mat-

ter to be evil, but this is hard to reconcile with the biblical view:

"And God saw everything that He had made, and behold, it was very good."

God reveals Himself in nature which He has created, sustains by the word of His power and indwells, though He is not contained therein, just as by creation He did not exhaust Himself. Because God has created and sustains all material things and because His spirit indwells them, they are fit means for His revelation and also fit instruments for His worship by man.

God the Father reveals himself continually in nature to those that have eyes to see or ears to hear. Moses saw God in the burning bush; Jeremiah is made aware of the never ceasing activity of God by the vision of the almond rod—God associating Himself with the ordinary course of nature and revealing His divine purpose thereby. (In Hebrew the word for almond tree, "Shaked" comes from the same root as "I am wakeful" (shoked) and in Palestine the almond tree heralds the coming of spring.) The vision of Isaiah in ch. VI is conveyed in terms of the glory of the Temple. Examples of this nature could be multiplied, these three will, I hope, be accepted as convincing.

It is, therefore, entirely in accordance with the purpose of God that He should reveal Himself most fully to man, by Himself taking upon Himself human nature and revealing His nature and purpose to man in our Blessed Lord. This may not be in accordance with the gospel according to Karl Barth, but it is the thesis of the Fourth Gospel; though Barth serves to remind us



that even the revelation of God in Jesus Christ is only a partial one, and, if we believe that by contemplating His life we can learn all there is to be known about the character of God, then indeed the Incarnation only obscures still further the nature of the Blessed Trinity from us.

Our Lord and Saviour both reveals the nature of God to us through His own human life, and by His passion, death, and resurrection grants new life to fallen mankind, by making atonement for our sins and through His all-availing sacrifice bringing us once again into communion with the Heavenly Father. Here *par excellence* the revelation of the supernatural through natural means takes place, and the penetration of the natural world by the supernatural is most fully revealed.

### Nature of a Sacrament

In so far as this is the case, our Lord Himself is the greatest sacrament. By definition a sacrament is an outward and visible sign of an inward and spiritual grace. God conveys some spiritual gift that is necessary to man so that He may be able to fulfil the functions for which God has made him and realize himself in communion with God through the medium of the created world. God does not need to do so, but as we have seen before, He condescends to do so because of man's nature which enables him to apprehend the supernatural only through the world of the senses. But we must note here straightway that God is not tied to this method of revealing Himself. This is recognised by the Church which, while it insists that Baptism and the Mass are "generally necessary to salvation," allows of certain exceptions. Thus the rubric at the end of the baptismal office in the Book of Common Prayer of 1662 states:

"It is certain by God's Word that Children which are baptised, dying before they commit actual sin, are undoubtedly saved." As small children are not brought to confirmation and are therefore debarred from making their communion, the Church does not here insist that the Eucharist is necessary to salvation.

Or again, if for physical reasons it is impossible for a Christian to attend Mass, he is advised to make a spiritual communion. "Believe and eat," says St. Augustine, implying that the spiritual gift of the Eucharist is conveyed, even though the outward and visible sign is absent in this case.

Sacraments as means of the revelation of God to man and of communion of man with God must be seen within the context of the greatest sacrament of all—the Incarnation. The sacraments of the Church, just as the Church itself, are an extension of that Incarnation and only as such are they meaningful. They are divine events occurring in the life of the Church which is the Body of Christ.

More specifically, they are eschatological events. In the New Testament we are in the presence of the coming of the Messiah, the fulfilment of all expectations of the Old Dispensation and therefore in the presence of eschatological events (for a detailed discussion cp. Dodd: "History and the Gospel.") All other events in the New Testament are related to this coming of the Messiah as the eschatological event *par excellence*. But as we see from the New Testament this eschatological event had come and had not yet come—at any rate completely. The keynote of our Lord's preaching in the synoptic Gospels is "Repent ye, for the kingdom of God is at hand," (is here). But at the same time He taught His disciples to pray "Our Father . . . Thy Kingdom

come." Primitive Christianity feels quite definitely that it stands at the meeting place of the past and more than that at the bringing in of the Eternal into time.

The whole of this double aspect of Christian thought applies to the sacraments. Through sacraments we are brought into relationship with the great eschatological event—Christ Jesus. We are placed within Him as Paul describes the effect of baptism. If we are not thus united to Christ, we stand inevitably under God's judgment, for the Messiah came both for judgment and for redemption, and redemption is mediated through the sacraments; an outward and visible sign conveys an inward and spiritual grace. In Baptism we as individuals are once for all incorporated into Christ Jesus, receive the benefits of His redemption and in the Mass the same grace is conveyed to the whole Church as a corporate body.

From this it follows that sacraments as events have a present, and future. They have a historical past, reminding us of it, identifying us with it, and rooting us afresh in certain historical events. "They be certain sure witnesses," as the XXVth Article of Religion puts it. The Article further describes the sacraments as effects, signs of grace as well as "testimonies." They are not only anchored in the historic past, but are also taking place in the present. And taking place here now they are also as eschatological events related to the future, the realization of God's purpose in creation. Through our identification with the Redeemer in sacramental action we are on the one hand secured against the future judgment; on the other hand we are committed afresh to the side of God in His judgment upon sin.

The New Testament bears



and of the sacraments with its basis on eschatology is Jewish thought. As the Church grew and became predominantly Christian, philosophical concepts found their way into sacramental theology. According to Platonic thought everything in this world represents some reality in the world of forms. Hence the Christian idea that the visible material sacrament represents and conveys an invisible and spiritual reality. It needs emphasis to avoid a purely magical view of the sacraments. The material used as such, whether bread and wine, have no actual efficacy. They become vehicles of spiritual reality, conveyance of grace by disappointment, and as the result of the action of the Holy Spirit acting in and through the Church. They are in very deed of the Risen Saviour. For the reason they require for their effectiveness a certain right disposition on the part of the recipient.

### Not Magic

and in such only as worthily receive the same they have a awesome effect or operation: "worthily"—*digne* in Latin, i.e., with right inward disposition. Grace requires the cooperation of our human wills in seeking and using it, and sacramental grace is no exception to the rule. It does not invalidate the doctrine of grace working *ex opere operato* inasmuch as we imply thereby that the grace conferred is the free gift of God. We do not create it by our own faith or moral effort. This truth is sealed by the article by its reference to the Pauline saying in I Cor. 11:29. There the reality of the gift received is not denied, but the reader is warned against the consequences of unworthy reception.

For the same reason the efficacy of the sacrament as a free

gift of God does not depend on the worthiness of the minister. It is the action of our Lord in and through his Church. To quote Article XXVI:

"Neither is the effect of Christ's ordinance taken away by their (the ministers') wickedness, nor the grace of God's Gift diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual because of Christ's institution and promise, although they be ministered by evil men."

As Christ's free gifts of grace the visible things are to us signs of spiritual reality: signs—*signum*—an important keyword in sacramental theology. Sacraments are not mere symbols, not merely appropriate outward manifestations reminding us of a spiritual reality. They are all that—and in that sense Article XXV refers to them as badges and tokens. But the Article quite rightly goes on to speak of them as "effectual signs of grace, and God's good will towards us by the which He does work invisibly in us. . . . "That is: the outward and visible sign actually does convey the spiritual reality signified.

Platonism, of course, thinks that the *signum* has in some sense identity with the spiritual reality. The teaching of the Fathers must be read with that fact in mind. According to Fr. Thornton sacramental controversies within the Church arose when Christian Platonism was thrust into the background and replaced by scholasticism which found its root in Aristotelian logic. Only thus for instance could the doctrine of Transubstantiation arise which in its late medieval form "overthroweth the nature of a Sacrament" as Article XXVIII points out. For, if in that particular view the outward and visible signs of bread and wine are annihilated, the reality of the outward sign is destroyed, and the sacrament is

lacking in one of its essential parts.

### Social Implications

Inasmuch as each one of the sacraments is an act of Christ and makes us part of Him or conveys to us a particular gift, cleansing our souls and bodies and thus fitting us to a truer life in relation to the supernatural, it is bound to affect the whole of human existence, unless we believe with certain Lutherans that there is a complete severance of the secular and sacred. Therefore the whole of the Christian life ought to be properly speaking sacramental. In our use of the material things we ought to be mindful of the fact that they are the gifts of God, to be used in accordance with His purpose and offered to Him in every action. This is formally expressed for example in the blessing of food and drink—given us by God that we may be able to live lives that can be truly offered to God and at the same time enable us to be fully aware of the revelation of God's character and will to us, more particularly in our prayers.

At the beginning reference was made to the physical conditioning of all spiritual activity. A person that is hungry or suffers from other physical disability is not usually able to free himself sufficiently from his environment to be able to give himself unreservedly in prayer. Somehow his spiritual capacity is impaired. There are, of course, exceptions to this rule, but this assertion is broadly speaking correct. As there can be no delimitation between our sacramental offering and the rest of life, as we receive in the sacraments such grace as will enable us to live our lives more fully, every one of our acts—more particularly our work—ought to be offered to God as an act of prayer.

This is emphasized particularly





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in the Roman Church by the Jocist movement and in the Church of England by its imitator, the Christian Workers Union, founded by the Kelham Fathers. Here the sacramental character of all work is emphasized with reference to the Incarnation which has rehallowed all material things by the very fact that our Lord as Man lived a completely human existence, subject to the normal human limitations (and more particularly with reference to the fact that He worked as a carpenter until He began His public ministry.) And this sacramental view of all work is then connected with the sacrifice of the Mass in which we offer ourselves, our

souls and bodies—in fact the whole of our lives to God, week by week, or day by day, as the case may be.

This sacramental view of life brings out the social side of the Christian sacraments. Not only does God use material things—the world of the senses—to enable us to enter into communion with Him, but also, if we desire relations with our fellowmen, we have to employ material means. A purely spiritual life, i.e., a life that denies the use of material things for spiritual ends, would have to be a life of complete isolation. The very nature of the Christian sacraments brings into focus the social side of all true religion. It emphasizes by our membership one of another in the body of Christ that religion is not only a relationship with God but in Him and through Him with our fellowmen.

Consequently corporate Christian life and worship demands the use of the Christian sacraments. For only thus can we together share in spiritual reality. There are some forms of Christianity which try to replace sacramental worship by a pure ministry of the word. Why this should be more spiritual I fail to see. For there too the minister relies on the world of the senses: speaking and hearing; and it too requires for its effectiveness right mental disposition. But in isolation, if sundered from the corporate acts of the whole Church, it may be a real danger to religion as it leaves minister and worshipper at the mercy of the individual. For who is to guarantee that the ministry of the word by itself is at all times the word of God?

### Worship

True sacramental worship is equally endangered, however, by the highly individualistic use which a good many Anglicans and

Roman Catholics make of the offering of the Mass.

It is significant that few congregations in the Episcopal Church have learned to respond heartily to the priest in prayer even though they enjoy the measurable boon of hearing Mass in a language they can understand. Communicants who are occupied with private prayer while the priest offers Communion. Prayers at the altar are in no way different from those of Roman Catholics who habitually use the Rosary while present at the offering of the Holy Sacrifice.

The Liturgical Movement in Roman and Anglican, is trying to correct this evil tendency which impairs the corporate nature of our worship. But more is required than a change in external habits.

I would suggest quite tentatively that a change must be brought about in the appraisal of human personality in relation to society. We must get away from the Renaissance view of man with notions of the infinite worth of personality which has developed into modern individualism—isolation of men one from another.

Both Ancient and Medieval society take a different view of man. The word "person" (as is well known) is derived from the Latin "persona" which means "mask." I take this to mean that as in a play actors were distinguished by different masks, human beings are distinguished by characteristics which are common to all. But they all partake of the same nature, all belong to the same community or organism. So we must arrive at a theory of man which places him firmly in the corporate life of society or the Church, without, however, abandoning those values of the individual which the Renaissance emphasizes, unless the latter bring about conflicts with



mine the corporateness of an living and worship. The highest form of living ship is Holy Communion in which we communicate not only our Lord, but through Him one another. So that this communion may really make us members one of another in a living community, we must be prepared to see ourselves as members of that community. True Communion is based on the experience and knowledge of the community which makes the act possible; and its enactment must enhance and deepen the communion which enables man to have personality. In other words, we must strive

for that surrender of self which our Lord intends for us, knowing yet full well our infinite worth in the sight of God. Modern man seems to have become incapable just of that. Only a return to a truly Christian view of personality will enable society to live again a truly sacramental life.

If then the sacraments are the proper expression not only of God's grace to us, but also of our corporate worship to Him, they are justification for using all the material things at our disposal in enriching our corporate worship. Not only water or bread and wine, but also vestments, candles, incense, can then convey to us something of the splendour and

majesty of God and at the same time by our offering in worship demonstrate that all things were created by God as means of worship, as good, not evil. I cannot see why the Protestant should shy at these things while at the same time at the Harvest Thanksgiving he insists on converting the chancel into a market garden and on Sunday Evenings, instead of reciting the office of the Church, has an elaborate service of music with difficult anthems which the choir usually cannot master. Is it not because he has no knowledge of the right relationship of worship to life or even more because his doctrine of the sacraments is defective?

## Alone

### Hunger

NOT so long ago I talked with a garage mechanic who had been slightly injured in the explosion of a gas tank he had been repairing. He tried to explain to me what had happened in that place. He had a momentary perception that something was about to happen—and in that moment, he said he felt utterly and completely alone. It was as though he were the only soul in the world. He wanted companionship. He tried to call to his assistant, but the explosion came before he could form the words. He was alone. His soul was alone.

When we were to question our retiring servicemen (and I hope we will remember not to question them) on their experiences, we would find that most of them, when the fight was the fiercest, when the battle was the closest, when death was close—most of them would say that they had gone through the experience of being alone—of being alone though their buddies were all around them. Mind you, their bodies weren't alone—but their souls were.

The human soul is a strange thing. It is so made that it needs something. When God made the soul, He left out something—and the soul hungers for what God left out. Or, to state the same thing in another way—God put something into the soul which makes it always hungry. He put loneliness into the soul—so that the soul is always lonely, always striving, seeking, yearning to fulfill its hunger for love, companionship, comfort, and understanding.

Each human soul is a lone object that must shift for itself, must try for itself to pacify its hunger. It yearns for company. It pleads for understanding. It longs for love. It seeks comfort and assurance. The mouth tries to utter the feeble aspirations of the soul, but something is lost in the uttering, something is missed because speech is too poor. And the soul finds itself thrown back upon its own devices. It is born lone and alone. It goes through life lone and alone. It passes through the veil lone and alone.

God has given the soul a yearning for companionship, a yearning to be understood, a yearning to be loved. Each soul, therefore, has to face that yearning sooner or later—has to try to appease that all consuming fire. What do people do about this hunger?

### Escape

First, there are those people who turn to other people, seeking in them companionship and understanding and comfort and love. Their bodies meet. Their eyes reach out to grasp the other soul. But, alas, the loneliness is still deep inside, a dull, throbbing aching, incessant hunger. People (like Elizabeth Barrett Browning, who wrote, "I feel the footsteps of thy soul move soft beside me") feel the other soul, but it is but for a fleeting instance. Separation and death take the other soul—and the hunger and yearning is afire again. There is no solace to be obtained from other human souls alone.

Secondly, there are those people who turn to art, to music, to painting, to writing in their en-



deavor to fill the void, to soothe the pain, to conquer the gnawing fear of being alone at all times. For a season their occupation helps them to forget, helps them to soothe the pain—but the spell wears off, and they are alone again. The loneliness of the soul can not be pacified with such remedies, however noble those remedies are in themselves.

Thirdly, there are those people, and you know them well, who throw themselves heart and soul, as it were, into their work, thinking thereby to absorb themselves so utterly that their souls will forget to hunger. Foolish people indeed. Their bodies suffer, and their souls clamor more than ever for what is denied them. The loneliness of the soul can not be mitigated in such ruthless fashion.

Fourthly, there are those people who face the hunger, but do nothing to assuage it. Even when someone suggests food for the soul, they are quick to avoid the topic. They know their souls are hungry, but they don't want to pamper them. They feel that the soul will stop hungering if they let well enough alone. Sooner or later these people become bitter and disillusioned. They become sour on the world. The loneliness of the soul cannot be neglected. It is better to feed it something than nothing.

Fifthly, there are those people who say that their souls do not hunger. They claim the hunger doesn't exist—that the soul is making an undue fuss about nothing. Some of this fifth group go so far as to admit that their souls do hunger, but they avow that their souls hunger not after love and companionship and understanding. They assert, rather, that the soul has a hunger for new experiences; therefore they throw themselves into ecstasies over fads of the passing moment, deluding themselves into believing that the soul is nourished on new pleas-

ures and experiences. And when they have run the gamut of emotions, and drained the cup to its bitterest dregs, their souls still thirst. The loneliness of the soul can not be satisfied with passing pleasures of the flesh.

Sixthly, there is that odd group of people who claim they have no souls. They deny that such a thing exists—and if they feel the hunger for love and companionship, they declare that the hunger springs from their humanity and not from their souls. The plight of this group is pathetic indeed, for they are sick and know it not.

### Satisfaction

Seventhly and lastly, there are those people who have Christian souls. They know that their souls hunger after love and companionship and understanding and comfort. They know why their souls hunger. And most important of all, they know the medicine, the food, to give their hungry souls. Those people are indeed blessed. Their souls are shining jewels. They have found One that will share their loneliness. They have found One that will love them, that will understand them, that will comfort and soothe them. They have found One that will be a companion to them—that will not leave them, though the night be dark and the way perilous.

What do they know? They know that the soul was made to hunger after the Son of Righteousness. They know that they will be restless until they rest in Christ. They know that man was made for God, and not God for man. They know that accepting Christ and His wonderful sacraments is the end of hunger for them. It is the end of their loneliness. It is the beginning and the continuance of supreme love and understanding. They are not alone. They are with Christ and

Christ with them. They have reached out their hearts and embraced His Heart—that glorious Sacred Heart that throbs with comfort and joy and love and holiness and companionship. They are lifted out of themselves into the very presence of Christ, for where Christ is, there is God. There is no more loneliness of the Soul. Christ has satisfied the hunger. They are not alone.

When they have accepted the fullest that first commandment, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind," they are ready to go to the second and to love their neighbor as themselves. Christ can't help it. The love of Christ is too strong in them. It is so strong that it won't be resisted. They will find, odd as it may seem, that He will bind together other souls in which He dwells. If He dwells in two men, two men are brothers and their souls can meet—can love each other, can understand each other. Those people who look for companionship with other people who look for art or music or work to assuage the hunger, will find satisfaction first in Christ. When they accept Him and throw themselves at His feet, then anything is possible for them. Then they will find companionship with their brothers in Christ. Then they will find joy and comfort in music and art and work. The cup will be full.





# Meditations on the DeProfundis

By ISABEL S. DANNEY

## PART IV.

look for the Lord; my soul  
doth wait for Him; in His  
Lord is my trust.

AFTER man has definitely  
experienced the forgiveness  
and mercy of God he is  
led to desire to enter more  
completely into the Divine Love.  
Man is capable of doing this;  
since his soul has been  
freed of sin he can make a  
new start. The shackles put on  
his sin have been removed by  
God, and it is with confidence that  
he can say, "I look for the Lord."  
Looking for the Lord is an  
expectancy in the soul rather  
than the soul's diligent seeking as  
Mary's cry was first uttered, "Out  
of the deep have I called unto thee."  
Now there is the confident wait-  
ing—the anticipation of the un-  
known, but the unknown that  
is full of untold joys and delights.  
He will not journey out of the  
self of himself now. He will  
stand at those gates and wait for  
the refreshing his soul in God,  
dwelling in God's mercy; thank-  
ful for God's forgiveness. Now  
he has complete trust in God.  
He is still enjoying the climax,  
now more quietly than he did  
at the previous moment.

A perfect example of waiting  
for the Lord in trust, knowing  
that He will come is the waiting  
of the apostles for the Holy Spirit.  
In their waiting was no anxiety,  
no fretting, no impatience.  
They trusted completely in our  
Lord's word and command that  
in one accord they wait for the  
Comforter to come. Our Lord  
told them that even after He had  
ascended into heaven; even though  
He had blessed the disciples and  
given them His peace, there  
would be a period of rest for their  
souls before they would be able

to bear the Holy Spirit in them.  
They had had the Father, and  
He gave them the Son, and be-  
fore they could bear God in His  
entirety in themselves, they must  
rest in Him and trust in His un-  
seen, inner workings in them be-  
fore the full and complete im-  
pact of all of the love of God  
could be experienced.

### Waiting on God

Man must realize that this  
quiet waiting for God is just as  
important in the road back to  
God as was his first realization  
of his need as man for God. It is  
as important as penitence and the  
knowledge of forgiveness. Man  
must let nothing interfere with it.  
He must be as Mary sitting at the  
feet of Jesus; doing nothing out-  
wardly, but inwardly adoring the  
One who had forgiven her her  
sins. Man must be deaf at this  
time to the Marthas who would  
chide him for his quietness and  
lack of activity. When man says  
truly from his inner depths, "I  
look for the Lord; my soul doth  
wait for him;" he is going to be  
misunderstood. As Martha not  
only typifies the active personal-  
ity in contrast to the contempla-  
tive, but also the active element  
in the ego in contrast to the  
quiet restraint that is intuitive,  
Martha's concern over Mary's  
seeming inactivity is the concern  
of one part of the mind over an-  
other part of the mind.

This concern, in modern  
times, is the conflict in the un-  
conscious when one course of ac-  
tion is substituted for another.  
There is doubt that the latter ac-  
tion is the right course and fear  
that the soul may be too weak to  
follow out upon the chosen  
course. Here man, in spite of mis-

understandings must hold fast to  
the quietude in his soul and  
make a definite act of the will to  
do nothing, but,—to let God work  
in him. This working of God in  
man's soul at this time will be as  
refreshing as deep sleep after tur-  
moil and tiredness. It will also be  
just as unexplainable as sleep.  
Here man sinks deeply into God  
without being aware of it. In  
sleep man sinks deeply away from  
his consciousness and the activ-  
ity of his consciousness into—he  
really knows not what. But he  
awakens refreshed and his expe-  
rience has been always so and  
man knows that it will continue  
to be so. This refreshment of  
quietude in God is just as simple  
as the body's and the mind's re-  
freshment in sleep. That man  
has made of it something difficult  
is man's, not God's doing. That  
this refreshment of quietude in  
God is simple as sleep is not nec-  
essarily the same as saying that it  
is understandable.

It should be stated here that  
the quietism spoken of is the  
Judaic-Christian quietism that is  
a part of man's rhythmic ap-  
proach to God rather than the  
quietism of the East as taught in  
the schools of Sankara. Some-  
times man has let the Holy Spirit  
lead him from the deep to peni-  
tence, then to the experience of  
the mercy of God, and then he  
has fallen into the temptation of  
going out on his own instead of  
quietly waiting for the Holy Spirit  
to lead him into all truth. At  
this point in history man turned  
to idol worship in some places, in  
other places he developed a false  
mysticism as Brahminism in the  
East, and later in the West the  
mysticism of Eckhart and his  
school. In more modern times he



rushed away from his mother, the Church, to form something like her in denominational Christianity, but denominational Christianity is weak in that it contains only part of the Truth, and not the Truth in its entirety.

### Faith in Darkness

Each individual man is faced at least once but more often many times with the issue of whether he will succumb to the temptation of not waiting for the Lord and go off on his own, or whether regardless of misunderstanding he remains steadfast. Here faith alone is the only light by which man is guided. And faith is an unseen light. Man must trust that at some later time his faith will be rewarded. He must have the knowledge at least in his unconscious, that ultimately, God leading him, he will come to know God. St. Paul triumphed over this temptation in that he did not rush out to teach and preach Christianity immediately after the vision he had of our Lord; and his subsequent conversion as a result of that vision. After beholding the glorious vision we are told that he was three days without sight. After gazing on the Son of God and all that that implies, St. Paul must wait quietly before he assumed activity in teaching and preaching Christianity. Every man, after he has experienced as much as he is able to bear of the vision of God, (and man's first experience is always the wonder of the forgiveness and mercy of God), must enter into the way of blindness or darkness for a time. This state is temporary, though at the time of experiencing it, it is so painful that man wonders if he can endure it. The feeling of pain is superseded by faith in the certain knowledge that as he waits for God to quietly work in him man will ultimately rise refreshed. As God works so in man,

man is coming closer momentarily to his ultimate end which is God and the Beatific Vision.

"In His word is my trust." Man knows that just as many times that he puts his faith in anything other than God, just so many times will his faith be broken. When he finally turns to God he has the certainty that in God he can trust. Trust in God is something that is absolute. God's word is never broken no matter what happens. God's word is the stable thing and always to be depended upon in an unstable and undependable world. These words in the psalm, "In His word is my trust," are the words of man's resolution to leave all to God; to let God without any hindrance from man work in the soul of man. At this point man is unable to perceive his progress any more than he is able and conscious of perceiving the repair and revitalizing that goes on in his body when he sleeps. Yet the repair is going on just the same. Here in faith man does truly put his trust in God. Man knows that of his own volition he is powerless. But when man puts his trust completely and simply in the only One in whom he can trust, God will secretly begin His workings in man so that man may ultimately attain the perfection for which God created him, and that is Himself.

### Active Response

My soul fleeth unto the Lord before the morning watch; I say before the morning watch.

In this verse of the psalm, man responds as he must, outwardly, as well as inwardly, and in exultation, to the secret working of God within him. First, he had to wait for God, and trust and have faith, and know God would lead him in some way, though man knew not what way to Him. Now man can awake from his passive-

ness to an active participation in his redemption. Man would go to God with all of his being, now, though man is cleansed, God has secretly worked in man is still pretty much in the dark. It is the hour before morning watch, and all of the brightness implied in the rising of the sun is yet to come. The revelation is yet to be. Only a dim glimmer is beheld in the hour that is the beginning of dawn. The hour before the morning watch is that moment when man first awakes from sleep. He is at the point where his consciousness is just emerging from that which he knew not, to that which he would know. His conscious activity is just as secret at this moment as was his passivity before.

At this time no man has the temptation to flee out and to bring his fellow man to God. Man has reached this place in his soul's journey, the place where he can say, "My soul fleeth unto the Lord before the morning watch; I say before the morning watch," the only thing he can do is to run literally to meet God. Man must here hold on to God and really taste God, and feel and know His touch. The temptation here is to hold on just a little of himself from God. Man sometimes has the feeling of complete abandonment to God may do to his ego. At the stretch of the road back to God, the evil one places temptation. The more closely man comes to God, the more subtle the temptation, and consequently the more difficult. Man's hope here is in fleeing to God, away from all that is himself; that is, the self that is not found in God, but found in his own egocentricity. This means the leaving behind of old man that may go to the inmost depths of his being as man, but not man as found in God. Man must flee away from desire in him-



anything other than God. He flees away from his own ideas, from his own egotistical interpretations of things, to God. He does not know (partially by faith) that only so in fleeing away from himself can he save himself.

When man on swift feet runs from God, God on His part runs to meet man. Thus God met man specifically in a moment of time and place in the Incarnation. As He meets every man who flees to Him. He will take man to His abode, particularly, in the individual man, and become Incarnate in that man's life. This He will do secretly, in the man, as secretly and in the darkness He became Incarnate in the womb of the Blessed Virgin.

### Ineffable

Here, again, it must be said that man's experience in fleeing from God just before the full light of day in his soul can never be adequately described. Extravagant language, full of imagery is but a feeble attempt to portray the unportrayable glory. No two men have identical manifestation of God, though all manifestation has absolute resemblance. To have only a very few instances of diversity of manifestation, there are among the ancients Homer and Plato. The Jews, as before mentioned, in the writer of the Book of Songs, and in the Revelation of St. John in the New Testament, endeavor to portray the manifestation of God. Among the Christian mystics in different centuries must also be named the unknown writer of the "Cloud of Unknowing," Lady Julian, the writer of "Revelations of Divine Love," St. Teresa of Avila, author of the "Castle of the Soul," and John of the Cross, particularly in his "Spiritual Canticle," and "Living Flame." In the writings of these saints are portrayed, according to the temperament of

each, the ineffable wonder and glory of God. All of them say, "God is like . . .," then endeavor to describe some of the glory they have experienced in the wonder of God's love before the morning watch. (No man can behold all of the glory which is God in this life and live.) All of these portrayals are true, though all have a slightly different emphasis. God is all of the things the saints have experienced, and He is also much, much more. When man flees to God he comes to see in God that complete otherness that is not himself. St. Augustine of Hippo, in his Confessions, speaks of this supernatural otherness of God working in him. His life is one object lesson of the De Profundis. Out of the deep of fallen human nature and sin does he travel the road back to God, and finally gaze on all of the glory of which man is capable in this life.

St. Teresa of Avila uses the analogy of a medieval castle to describe the soul's road back to God. First man must travel through and overcome the wild beasts (gross evil in his nature) in the outer court or rooms of the castle. Then step by step he will finally reach the inner rooms of the castle where the most precious things are kept. In endeavoring to bring glory that transcends all description back to description man's experience must filter through from even beyond his unconscious to his conscious and inadequate human expression. Here man is most often likely to be grossly misunderstood by his fellow man. Because his fellow man has not yet reached the place on the road back to God that he has reached, he is apt to be told that no such place exists. For such a man it does not exist—yet, and when he comes to it God may reveal His glory in a different way for him according to his needs. God is truly a Father in that in His in-

finite compassion He manifests Himself in His glory in a particular way for each particular man according to that man's need of Him. It is never because of merit in man that God rushes to meet man as man flees to Him, but because of man's awful, absolute need.

### The Eucharist

As the Incarnation is God's answer to man in man's extremity of his sin so the Eucharist, as the extension of the Incarnation is God's answer to man's continual need. As God in the Incarnation gave man something tangible to seek, so in the Eucharist God continues to meet man's need. Man experiences God Incarnate in each Holy Communion that he makes. In the Eucharist man flees to God; and God on His part runs to meet man to gather him to Him and to hold him close. This givingness of God to man can never be understood by man. The more man tries to understand it the more humble he must become. The greater and more beautiful man's experience of God becomes the greater is going to become man's wonderment of why God, being what He is, should have made the supreme act of humility in becoming Man. So man's soul must flee to God before the morning watch of his understanding. If he waited for the morning watch man would have to wait indefinitely; perhaps forever. Man even repeats the words, before the morning watch, because by simply admitting his love for God, without being able to understand but a little of God, he quite simply admits a new found humility in himself.

It is before the morning watch and secretly that God gives Himself repeatedly to each man in each Holy Communion that man makes. And in each Holy Communion He gives Himself for all men. To each and every man it should be and can be spiritually



the same giving by Him as was given to the Blessed Virgin at the Annunciation. At this time He will be hidden in man's soul as He was hidden in the womb of the Virgin Mary. Afterward He will be born; then held in each particular man's hands. Afterwards, He can and will be shown to other men. The understanding of this mystery is not necessary, though it is very natural that man will wonder about it and ponder it. The more he does so the more will his love deepen; so the more will he turn to God.

The soul's fleeing to God de-

mands more than conception, gestation, and birth of God in man. It demands all of man. It demands his childhood of growth in the soul. Finally God demands that man enjoy Him in his maturity. This will involve not only the happiness of maturity, but also the bitterness and pain of crucifixion of all of the old self that yielded to evil. The crucifixion is just as real as the conception, gestation, and birth. The soul that is mature and casts itself completely on God will experience all of the pain, all of the agony of this crucifixion. The cup simply can-

not pass; it must be drunk in bitter dregs. Man who has God does not want the cup to pass. He may wince before it, but he will not dash it from him. In this pain, this crucifixion, man is not left alone. Though man may not be able to perceive God at this time, He is closer now than at any other stage of the way. He is close to the Figure of our Lord. He is close in the agony and pain of the crucifixion of our Lord. It is still before the morning watch and the day of complete revelation has not yet come.

## The Confraternity of the Blessed Sacrament

By WILLIAM M. MITCHAM

"THE power of the Catholic religion is in the Most Holy Sacrament of the Altar, the lever whereby this lost world may be brought back to the Father."

These words by Archdeacon Dilworth-Harrison are quoted from the Intercession Paper of the South African Province of the Confraternity of the Blessed Sacrament.

Paraphrased they might read, "The Power of the Catholic religion is in the Most Holy Sacrament of the Altar, the lever whereby an almost defunct Church has been brought back to the Father, very largely by the Confraternity of the Blessed Sacrament." That is a very large statement at the reading of which "many an eyebrow will be lifted!" But let us see!

With the first indication of new life in England's Catholic Church, after two and a half centuries of Protestant oppression, the Catholic movement took form in 1833. After many years of opposition, persecution, bigotry—yes, and some defections!—the stalwarts of those days, real-

ized that all other doctrines of the Church depended upon a right acceptance of the Incarnation of our Blessed Lord extended in the Blessed Sacrament of the Altar. Hence the Confraternity of the Blessed Sacrament.

### Origin

It came about in this way: to defend and propagate the truth of the Sacrifice of the Altar and of our Lord's Real and Objective Presence in the Blessed Sacrament and of the inherent devotional necessities of these truths, there came together, at the behest of the Rev. T. T. Canon Carter, a small body of clergy whose names are known to us and held in reverent memory, Fathers Upton Richards, Chambers, Peary, Cosby White, Charles Lowder, Mackonochie, and a layman, Robert Brett. The place was All Saints Church, Margaret Street, London; the year 1862. For thirty-five years Canon Carter was the Superior-General.

To describe the low ebb of sacramental administration, and the subsequent ignorance and

lack of devotion, no better illustration need be brought forth than the historical fact that the chief center of the Anglican Church, in the world's largest city (Canterbury being in "Country") there were Paul's Cathedral, London, on Easter Day, 1800, just six communicants! "Communion" was celebrated at negelected "Communion Tables" three or four times a year, while the few who "drew near" were almost totally uninstructed as to "the meaning of this Service" and the implications of their own acts as Catholics.

While great improvement has been achieved in the years since 1833, when the Catholic Movement (known then variously as the Tractarian, and afterwards the Oxford Movement) was begun, the founders of the Confraternity realized that English Catholic Church could not be brought back to her Catholic condition until the Altar was restored and the Communion—symbol of the "real absence"—was abolished: until an acceptance of the Catholic doctrine



med in the Book of Common  
 ver was recovered and every-  
 ere proclaimed. This was to be  
 work of the Confraternity.  
 as was to be expected, serious  
 position was the experience of  
 the founders and of those who  
 associated themselves with them  
 the organization. Suspected of  
 prior purposes, the "no pop-  
 cry was raised and persecu-  
 followed. To be known as a  
 ical associate was to invite the  
 on of the "powers that be"  
 a inhibition of priestly func-  
 and in many cases ac-  
 imprisonment! As to the  
 risonments, blessed be the  
 nes of Tooth, Bell-Cox, Dale,  
 aght and Green! And what  
 l be said of the other Con-  
 frons: Bishop King, Frs. Doll-  
 Lowder, Bennett, Stanton,  
 kling and Wainwright—and  
 the martyred Mackonochie!  
 these followed along with the  
 inal founders and were asso-  
 es of the Confraternity!

### Objectives

The objects of the Confrater-  
 have not been changed since  
 inception. They are threefold:  
 1) The Honour due to the  
 son of our Lord Jesus Christ  
 the Blessed Sacrament of His  
 y and Blood.  
 2) Mutual and special Inter-  
 on at the time of and in  
 on with the Eucharistic Sac-  
 e.  
 3) The promotion of the ob-  
 vance of the Catholic and  
 nitive law of receiving the  
 y Communion fasting.  
 These were the basic objects  
 ch entered into and found  
 r underlying usefulness in all  
 work of those above mention-  
 and the many others—clergy  
 laity—who have affiliated  
 selves with the organization.  
 h these basic principles the  
 rfraternity has concerned it-  
 and with those which natu-  
 y issue from the fuller accept-

ance of the doctrine of the Altar:  
 the re-establishment of the Mass  
 as the Central worship of the  
 Church on all Sundays and Holy  
 Days: the Daily Mass: Reserva-  
 tion for the sick and for Adora-  
 tion.

Just as the sun is said never to  
 set on the Empire of England, so  
 the missionary spirit of Catholic  
 leaders sought to plant the Con-  
 fraternity into all parts of the  
 world where English is spoken.  
 Branches were established in  
 Scotland, Canada, India, Aus-  
 tralia, New Zealand, South Afri-  
 ca, with which Branches the  
 American Confraternity is in con-  
 stant correspondence.

At the Jubilee Festival of the  
 American Confraternity celebrat-  
 ing our seventy-fifth anniversary,  
 an historical paper was read by  
 the present Secretary-General in  
 which the beginning and early  
 history were traced and is worth  
 repeating here for the record.

"The formal introduction of  
 the Confraternity of the Blessed  
 Sacrament of the Body and Blood  
 of Christ into the United States  
 of America . . . was made, with  
 the consent of the Reverend  
 Morgan Dix, S.T.D., rector of  
 Trinity Church, New York, in S.  
 Paul's Chapel, Broadway, New  
 York, September the eleventh,  
 A.D. 1867, at which time and  
 place the Rev. Francis Harrison,  
 the Rev. Thomas McKee Brown  
 and Mr. Francis C. McCauley  
 (layman) were admitted asso-

ciates by the Rev. Charles C.  
 Grafton, S.S.J.E., of Cowley, Eng-  
 land.

Attest: Thomas McKee Brown  
 Priest, and Rector of the  
 Church of S. Mary the Vir-  
 gin, New York."

### American Branch

With these small beginnings  
 the American Confraternity was  
 launched. Unlike the "Branches"  
 in other lands the American has  
 always been an independent and  
 national organization. It also en-  
 joys the distinction of being the  
 oldest devotional organization in  
 the American Church, antidat-  
 ing by a few years our sister or-  
 ganization, the Guild of All  
 Souls, which was founded in Eng-  
 land by our Confessor, the Rev.  
 Arthur Tooth.

As was to be expected the in-  
 troduction of the Confraternity  
 in this country met with imme-  
 diate opposition—not, it is true,  
 with the extreme persecution of  
 our English brethren, where the  
 Church was enslaved to a thor-  
 oughly protestantized state—but  
 nevertheless with that kind of op-  
 pression which condemns the  
 "marked man" and paralyzes his  
 usefulness. Notwithstanding this  
 opposition, but perhaps by reason  
 of it, the principles of the Con-  
 fraternity became more and more  
 widespread and its influence felt.

Because we are a devotional  
 organization, prayer and interces-  
 sion have been the means of our  
 achievement. We have not sought  
 numbers, but rather devout souls  
 who, believing in the truths for  
 which we stand, have been will-  
 ing to bind themselves together  
 in devotional effort to establish  
 those truths. The growth of the  
 organization as time went on, and  
 considering the geographical size  
 of our country, necessitated the  
 adoption of a provincial system,  
 consisting of eight districts.  
 These provinces centering upon  
 Boston, New York, Philadelphia,





Sewanee, Chicago, Omaha, Kansas City and San Francisco have each their own organization, within the general one, with its own Provincial Superior. These provide, among other things, for the annual festival of Corpus Christi, fittingly observed and within fair reach of associates residing in each territory.

Our spiritual work consists of intercessory prayer facilitated by the monthly issue of "The Intercession Paper" in which the prayers and petitions of the associates are conveyed to all associates. But because "faith without works is dead" we undertake as our special work the providing of the deficiencies of worship to poor and struggling parishes and missions, these grants usually taking the form of proper Mass vestments and worthy sacred vessels. Hundreds of these grants have heightened the "worthiness of worship" and gladdened the hearts of many a discouraged missionary. The wherewithal to do this work comes from the income of our Endowment Fund, which amounts to \$11,000 and yields some \$350 a year. This fund has been erected from some small legacies and from the fees for life-memberships.

### Present Membership

Life-membership carries with it, not only what the name implies, but the inestimable assurance of "Perpetual Remembrance" after death. At the moment of writing we have 430 life members of whom 13 bishops, 42 priests and 94 of the laity have died. These departed ones are remembered annually by name at a solemnly sung requiem.

Our membership is about 3,000 at the present time and is about evenly divided between members of wards in various parishes and associates "at large"—that is, not affiliated with any local ward. Of these wards there are now ninety-four. The Confraternity was in-

corporated under the laws of the State of Illinois in 1888.

It is appropriate to record here the great service and indefatigable interest and zeal of our Superiors-General, Dr. Ewer, Bishop Grafton and Bishop Weller of blessed memory: they have gone to their rest and "their works do follow them!" May they rest in God's peace!

Our present Superior-General, the Right Reverend Benjamin F. P. Ivins, D.D., D.C.L., Bishop of Milwaukee, has served us since 1936.

It is worthy of remark that in the almost eighty years of our history we have had only four Superiors-General. That these good servants of God and His Church should have found time and willingness in their busy and useful lives to devote themselves so unselfishly to our cause, taking

many long journeys, often at their own expense, indicates the importance with which they estimated the work of the Confraternity.

Is it not therefore a just thought, under God, the Confraternity has "very largely been a lever whereby an almost dead Church has been brought back to the Father?"

And what of the future? Sometimes unthinkingly suggested that the Confraternity has its day—done its work—should now be dissolved! We murmur! Until the Lord's Service first in our worship—until the Holy Sacrifice is daily offered until the Divine Presence can be adored in tabernacles throughout the land—until the revelation of fasting communion is everywhere observed—the work of the Confraternity is unfinished.

## Loma Stories

By JOSEPH H. BESSOM, O.H.C.

**W**HEN I was trying to learn the Loma tongue my first helper was Augustine Jalla, top boy in the graduating class of 1943 in our grammar school. After him Alan Jalla, top boy in 1944, taught me. After some time they were able to write out or type in phonetic orthography native tales for me to study. In doing this they were the first writers of their own stories in their own language, of the only non-Christian Loma literature. (They also did most of the Loma Christian literature!) Only distant cousins, each is the son of a clan Chief named Jalla, one a northern and the other a southern ruler, but both progressive and eager to cooperate with the Mission. Today Augustine and Alan are in high schools on the coast.

(N. B. The rabbit in West African stories is not the rabbit we

know but a small antelope, four feet high. How interesting it is that he should play the same part in their folk-lore! When European rabbits were introduced to Africa they were at once given the same name as the little antelope with which they fix "wi" which means man's. So their antelope is called *Wizabi* and our recent introduction is *Wizabi*.)

### How the Rabbit got Wisdom

One day the rabbit went to see God and he said to Him, "Give me wisdom!" Then God said to him, "Do this and I will give you wisdom: bring Me skin from a leopard's forehead, a live constrictor and a live chirzee."

The rabbit went to the leopard the first and said to him, "Give me skin from your forehead, go, because they say you are able to jump from the overhanging cliff but I said you



The leopard said, "Who you so?" But the rabbit said, "You jump I will then show the on to you." The leopard ped but struck against the so that skin from his fore- stuck to it. Then the rabbit the skin, he spoke many an icere "I'm sorry" and he car- it before God.

hen the rabbit went and took ngth of bamboo and went it to the boa-constrictor. He "This is what they say is er than you are, but I said you were longer than it!" The boa-constrictor got angry said to him, "Who has said the bamboo stick is longer P? Let me lie on it and sure." When he lay on it at the rabbit tied him fast and ed him before God.

hen the rabbit got an empty per\* and filled it with wet and took it to the chimpan- house. He said to him, her, I beg you to keep my per of rice safely for me." n the rabbit had gone away, chimpanzee took the hamper hung it in a corner. The sand n to get dry and ran out un- was all gone.

hen the rabbit came to de- his pretended rice hamper him the chimpanzee was ly amazed and he asked the it, "Little brother, how did get this sand into the ham- without its leaking out?" The it answered, "If you want me ll you how I have managed our sand into the hamper out its leaking out you must n the hamper in order to the way to pour sand into nper."

soon as the chimpanzee got the hamper the rabbit tied fast, hoisted him to his back walked off staggering from ide of the road to the other. aid to the chimpanzee, "Be mper is pidgin English for the woven eaf containers so widely used in West

careful; if you shake you will sift out like sand." This state- ment frightened the chimpanzee greatly so that he stopped strug- gling and lay quietly until the rabbit carried him and placed him before God.

When the sun rose God gath- ered many herbs. He burned them and made the ashes into a powder with a winnowing bas- ket. He gave it to the rabbit and said to him, "Go now, set this in the sunlight to dry but the rain must not wet it." The rabbit put it in the sunlight but soon the rain thundered. He ran and took it at once and started into the house. But the doorway was not wide enough for the broad bas- ket. A bush-chicken was passing and said "Tip it! Tip it!"\* When he tipped it the basket went in- to the house but some powder spilled. Therefore the wisdom was divided into four parts and the rabbit got but three.

### The Man Who Believed In God

There was a man who was among the great men of his town but had only one wife. They had but one child. This child was a girl-child and very pretty. When the girl had grown the man died. After the father's death the wo- man said to the men of the town, "The man to whom I give my daughter must be sacrificed on my grave when I die!" The chief men liked the girl very much be- cause of her beauty but when they heard this statement no man ever came again to the moth- er to speak for her.

There was a man in the upper country. When he heard the story he came there. He went to the woman and said to her, "You yourself have said that you will not give your daughter to any man unless he is to be sacrificed on your grave when you die?" She agreed to this. Then the man said to her, "Give her to me and I will give myself to your relatives to

\* The bird's customary sound.

kill on your grave." (His own companions did not want him to marry the girl but he did not lis- ten to their words.) This matter was very pleasing to the chief men because they would get the girl back after the mother died.

When the man took his wife he carried her to his own town and showed her to his people. Some of them were glad but some were not. Most of them were bit- ter on account of the story and wanted to keep him only in his own country. But the young man did not listen to them.

It was not a long time before his mother-in-law sent a messen- ger to whom she had said, "Go to my son-in-law and tell him to come with his wife because I am sick." When the messenger told him they went quickly. But when they came and saw her she was better. They returned to their town. Not a long time after that he heard again sickness news of his mother-in-law for the same messenger came again to tell the sickness matter to them. He went very quickly because his heart was in great suspense. When he reached the town the woman had just died. The man did not know what he could do.

Then he walked along the road and prayed to God. He begged God to show him the way to es- cape from this matter. When he walked along the head of the road he prayed. When he went down the road and when he climbed it he was doing praying. A lizard appeared and said to him, "God has sent me. He says He will help you. But after I have helped you must give me a cloth." The man was very happy when he heard the lizard's word.

But he did not stop praying. When he was walking to the head of the same road a snail ap- peared and gave him the same message. Then he said to them both, "I will do what you say since God has agreed to my pray- er."



As he was going along with them the snail said to him, "Take me and go and put me on the big cotton tree near the town." In that town there was one big cotton tree which was high above it. It had no equal in the town and its limbs spread over the town but the people did not notice it because it was so far above them. So the man went under the tree with the snail and put it there. The snail climbed up into the tree and stayed in its topmost branches.

The lizard said to him, "Take me and bury me near the grave of your mother-in-law." When they had buried his mother-in-law he went by night and buried the lizard near the grave.

When the woman had remained three days in the grave they called all the men in the town and her relatives to come to the place of sacrifice. When all the people came to the place of sacrifice they sacrificed many chickens but no one was satisfied. The men were wondering greatly. At last her relatives went to the townspeople and said, "The woman pointed out her sacrifice before she died. She said, 'None other than my son-in-law is to be sacrificed when I die. That is the price of my daughter.'"

When the relatives said this, the chief men were pleased again. At once they called the man. When he came to the grave they said to him, "Come now, we shall kill you because so your mother-in-law stated and you on your part agreed." The man was not the least bit frightened because he believed in God. He loosened his clothing from his throat and lay down on the grave. Before the knife had even touched his throat the lizard—which was in the ground near the grave—said, "Uhn-uhn!" which means "No!" When the lizard said this, the snail at once cried "No! No man shall do this! I have not yet seen

the kinsman whom they should kill on my grave." He said this twice and the lizard also kept up the sound he was making.

When the men heard these things said they were afraid and said, "God is advising us and so are the spirits. Let us not do this thing because they have not disappointed us before." The man escaped. In this country the people were believing in God and in the spirits equally. They feared the spirits because whatever bad thing happened, they blamed on them and they spoiled many of their things. They feared God because He gave them sufferings. So they thought about it.

The man as soon as they let him go went and got the lizard from the hole and took the snail from the tree. He carried them to his town and did many things for them.

There had been no way for that man to escape except through prayer. The chief men would not help him. But God helped him and he thanked Him greatly.

Prosperity came to him greatly. He had many children. He gave the first born to God. He said to him, "Your duty is only to pray God always. If any man has trouble, you help him. Pray God for them." It is the descendants of this son who are the people who pray to God.

To his second son he said, "Your part is to feed these two animals always." The descendants of the younger son are those who sacrifice to animals and pray to them. They also offer food to trees and pray to them.

For us it is good to follow the descendants of the older son and to leave off the way of the other. His way was not equal. He left the word of his father. He got bitter this way. At the last he saw that his own way was not good and he followed his older brother.

## Press Notes

We are writing these Notes so far in advance of publication that some of the information on forthcoming publications is, of necessity, very tentative. We hope to have copy of Father Gavitt's **THREE CATHISMS** ready by June 15th. We cannot make any promise. The probable price will be twenty-Five Cents. This is a Teachers Manual for the Holy Cross Catechism.

A reprint of Father Supple's article "The Real Reason" in *Cross Magazine*, December 1945) is being prepared, and may be ready by the time the next issue appears. Single Copies 60c; 13, or more, 40c.

We have received a letter from the S.P.C.K., London, saying that copies of **ATHLETES OF THE CROSS** have been "delayed in binning and delivery is still indefinite." Orders may be sent to us to be put in our Back-Order file, but we do not send remittances at a price on this edition has not yet been determined. *Probably* \$2.50.

Our printer has notified us of a 10% increase in the cost of production of the **HOLY CROSS MAGAZINE**. With our limited circulation, this means a further narrowing of the margin which we operate. For many reasons we do not wish to increase the subscription rate, nor do we contemplate doing so. We would, however, appeal to our subscribers to help us by renewing promptly—thus saving us the additional expense of special notices, letters, appeals, etc., and, of course, we would welcome new subscriptions.

We insert this notice with the hope that it will reach some of the customers of the **HOLY CROSS PRESS**: Due to various reasons of business, and also to the fact that we are shorthanded,



s does not send out monthly  
ements on accounts. We do  
Invoices with orders, and  
ss a customer requests a  
ement none will be sent.

quite inadvertently, we may  
neglected to thank a sub-  
er for the Renewal of his  
cription to the MAGA-  
E. To all such we now say,  
ank you, and please continue  
elp us spread the Faith by  
generous support of our

## Book Reviews

**Anatomy of the Saints.** By Rich-  
son Wright. New York. More-  
se-Gorham Co. Pp. 116. Price \$.65.  
r. Wright takes St. John the  
ist, St. Peter, St. John the  
angelist and the Virgin Mary  
xamples of sanctity. Their  
acters are vividly portrayed  
in the process many impor-  
truths of the Catholic Faith  
practice are clearly and win-  
ly taught. The book origi-  
n in a series of addresses  
n to a laymen's conference in  
Diocese of Western Massa-  
etts and has been issued for  
Presiding Bishop's Commit-  
n Laymen's Work.—B.S.

**Gloria Psalter.** By S. C. Hughson,  
I.C. West Park, N. Y. The Holy  
ss Press. Pp. 93. Price \$1.25.

ather Hughson has taken  
es from each of the Psalms  
inserted them into the Gloria  
i at the end, one verse for  
of the Three Persons of the  
ity. The result is an excel-  
handbook for affective pray-  
which has the double advan-  
of using the Psalter and of  
g addressed to the Blessed  
ity.—B.S.

**In Thou Seekest.** Anonymous. The  
emillan Company, New York,  
6. 229 pp. \$2.00.

his is a book which the re-  
er refuses to review. He has  
ained enough of it to know  
it is good and he intends to  
it. But it is not the sort of

thing to be read through at a sit-  
ting, like a detective story. Most  
of it is addressed directly to God.  
In other words, it should be not  
simply read through but prayed  
through. It is just the book for  
souls who have been exercised,  
thoroughly, in formal meditation  
and are ready for affective prayer  
but who still need some kind of  
external stimulus. In fact, it is  
just the book for most of us.

To preserve a sense of propor-  
tion, however, it helps to com-  
pare and contrast *Whom Thou  
Seekest* with the great classic ex-  
amples of writings, outside the  
Bible, which are addressed di-  
rectly to God; such as St. Augus-  
tine's *Confessions*, for example,  
or the *Imitation*. The modern  
book is more self-conscious. One  
wonders, indeed, if the author  
was not peeking at the *Imitation*  
out of the corner of his eye as  
he wrote. He strains more and  
lacks the superb restraint and  
simplicity of the older books;  
also their iron element. Still, it  
would not be fair to decry a pic-  
ture just because it does not equal  
a Raphael. *Whom Thou Seekest*  
is sincere and inspiring. Would  
there were more books which  
speak to God instead of only  
about Him.

The author decries the belief  
of some people that Jesus never  
smiled. "Is it possible that He  
who so deeply loved and so clear-  
ly understood the heart of man  
did not smile with men in their  
happiness as well as weep with  
them in their distress?" Probably  
the strange notion which the au-  
thor condemned is due to an er-  
roneous version of a very ancient  
tradition. I do not remember the  
original words exactly nor would  
I know now where to look for  
them, but, in substance, they ran  
as follows:

"Jesus was not wont to laugh  
aloud but He had the most won-  
derful smile that ever was seen."  
—A.W.

**Grace.** By Joseph Barker, C.R. West-  
minster. Dacre Press. Pp. 68. Price  
3/-

Grace is a subject on which  
there is widespread ignorance  
and confusion in otherwise well-  
instructed Christian minds. This  
has been caused by a notable lack  
of clear and definite teaching on  
this fundamental doctrine. Fath-  
er Barker does much to remedy  
the situation in his small and  
simple book. He correctly em-  
phasizes the relationship between  
grace and human free will and  
sweeps away the cobwebs of past  
controversies. The book makes  
very profitable and inspiring  
reading.—B.S.

**Stewards of the Mysteries of God.** By  
R. D. Middleton. Westminster. Dacre  
Press. Pp. 47. Price 2/6.

This brief treatise on the life  
and work of a priest is written  
especially for young priests and  
ordinands. But it should be help-  
ful to any priest in reviewing the  
responsibilities and techniques of  
his high calling. The six chapters  
deal with the priest in his inner  
life, in his study, in the sanctuary,  
in the pulpit, in his pastoral re-  
lations and in his work with  
young people. It makes fine spir-  
itual reading in time of retreat.  
—B.S.

**The Ministry of Absolution.** By Ken-  
neth E. Kirk. Westminster. Dacre  
Press. Pp. 11. Price 9d.

This little pamphlet by the  
Bishop of Oxford is a welcome  
addition to the all too scanty An-  
glican literature on the subject  
of hearing Confessions. It deals  
with points on which confusion  
is likely. Every priest should have  
a copy.—B.S.

**The Soul's Betrothal Gift.** By Hugh of  
St. Victor. Translated by F. Sher-  
wood Taylor. Westminster. Dacre  
Press. Pp. 34. Price 3/-

This new translation of the  
mystical treatise of Hugh of St.  
Victor, the twelfth century Au-  
gustinian Canon, is printed in a  
handy little volume.—B.S.



## New Records

Two of the greatest musicians of the present era join in a magnificent recording of one of Bach's most glorious sonatas. The harpsichordist Wanda Landowska, and the violinist Yehudi Menuhin perform the *Sonata in E*. Among the richest gems from the great literature of J. S. Bach are his sonatas for violin with clavier obbligato. The exact year of their composition cannot be determined but they date from the period 1717-1723, a span of happy years in the composer's life. This brilliant composition, the *Sonata in E*, is the third in a set of six. Like the two that precede it, it is constructed on the basis of a slow-fast alternation in a four movement scheme. This splendid recording of a truly great work is a happy addition to the accumulation of recordings of Bach. (Victor Album DM-1035; three twelve-inch discs; list \$3.50.)

Gregor Piatigorsky is one of the great living 'cellists. A recording by this sterling artist merits a place in any library of recorded music. Columbia now offers Piatigorsky, assisted by Ralph Berkowitz at the piano, in a recording of the lovely Beethoven *Sonata No. Five in D Major for 'Cello and Piano*. Beethoven's five sonatas for 'cello and piano give a concentrated picture of his development as a composer. The first two of these sonatas dates from 1796, when Beethoven was just establishing himself as a virtuoso performer and compos-

er. The *Sonata No. Three* was written in 1807-1808 and is generally conceded to be the most popular of the five. Following hard on the heels of the Fourth, Fifth and Sixth Symphonies, the Fourth and Fifth Piano Concerti, the Violin Concerto, and the three Rasoumovsky quartets, this third sonata is a good example of Beethoven's middle period. The fourth 'cello sonata and the fifth appeared in 1815 and they ushered in Beethoven's third great period of composition. The *Sonata No. Five*, now recorded, begins with a vigorous *allegro con brio*, the opening theme of which recalls the opening of the *Quartet No. Eleven in F Minor*.

The second movement is a and beautiful one, marked *adagio con molto sentimento d'adagio*. The finale, *allegro fugato*, is broadly conceived and powerful fugue. This sonata was composed in August, 1815. The present recording is superb. (Columbia MX-258; two twelve-inch discs; list \$2.50.)

The full and rich tones of Edmund Kurtz's 'cello are heard in a single twelve-inch Victor (11-9024; list \$1.00). The celebrated 'cellist, with Emanuel at the piano, is heard in the maninoff's *Danse Orientale* and an *Adagio* by Giovanni Grieg. The recording is a very fine one. —The Listener

## Community Notes

FATHER Superior spent the first half of May making visitation at St. John the Baptist's House, Nixon, Nevada. On the 19th he preached at the Church of the Good Shepherd, Rosemont, Penna., in the morning and in the evening at Bryn Mawr College. He preached at Vassar College on the 26th.

Bishop Campbell was in the Diocese of New York during May assisting Bishop Manning.

Father Baldwin spoke on our Liberian Mission to the Woman's Auxiliary at the Church of the Intercession, New York City, on May 7th.

Father Parker conducted a Retreat for the young married people of St. Paul's Church, Dayton, Ohio, at the Convent of the Transfiguration, Glendale, Ohio, May 2-4. On the 5th he preached at St. Paul's Church, Dayton. He spoke on our Liberian Mission to the Woman's Auxiliary of the Church of the Ascension, Bloomfield, N. J., on the 10th.

Father Spencer addressed the Long Island Diocesan Vocational Conference on the Religious Life, May 11th.

### June Appointments

Father Superior will conduct a Retreat and conference for the members of the Stephen's Society of Deacons at St. Clara's House, Upper Merion, N. Y., June 3-5. He will lecture and conduct the Retreat for the clergy of the Diocese of Chicago, June 17-19, at the Koven Foundation, Racine, Wis.

Father Kroll will be chaplain at the Adult Conference at the Church of the Holy Spirit, Leach, N. C., June 9-14, which he will visit the Order of the Holy Spirit, St. Helena, Versailles, Ky., where he will conduct two Retreats for their associates.

Father Harrison will preach at All Saints Church, Orange, N. C., on Whitsunday.

Father Spencer and Brother Herbert will be on the faculty of the Valley Forge Conference, Wayne, Penna., June 23-29.

### PRIESTS' RETREAT

The Annual Retreat for Priests will be held at Holy Cross, West Park, N. Y., beginning at supper, Monday, September 16th, and ending at breakfast on Friday, September 20th. It is restricted to those in Holy Orders. Please notify the Guestmaster promptly, if you plan to come, as our accommodations are limited.



# An Ordo of Worship and Intercession, June-July, 1946

Trinity Sunday, Double I Cl. W. gl. cr. pref. of Trinity.

St. Barnabas, Ap. Double II Cl. R. gl. cr. pref. of Apostles.

St. Ephraem Syrus, Deacon C.D. Double. W. gl. cr.

*Wednesday.* G. (a) Mass of Sunday col. (2) of the Saints (3) for the faithful departed (4) *ad lib.* or (b) Votive of Trinity W. col. (2) of the Saints (3) *ad lib.* pref. of Trinity.

Corpus Christi. Double I Cl. W. gl. seq. cr. pref. of Christmas through the Octave.

Within the Octave. Semidouble. W. gl. col. (2) of St. Mary (3) for the Church or Bishop seq. (optional in Low Masses within the Octave) cr.

Within the Octave. Semidouble. W. gl. col. (2) St. Alban, M. (3) Vigil St. John Baptist seq. cr. L.G. Vigil.

1st Sunday after Trinity. W. Mass (a) of Sunday gl. col. (2) Corpus Christi cr. or (b) before Corpus Christi procession, of the feast gl. col. (2) Sunday seq. cr. L.G. Sunday.

Nativity of St. John Baptist. Double I Cl. W. gl. col. (2) Corpus Christi cr.

Within the Octave. Semidouble. W. gl. col. (2) Octave of St. John seq. cr.

Within the Octave. Semidouble. W. Mass as on June 25.

Octave of Corpus Christi. Greater Double. W. gl. col. (2) St. John seq. cr.

Sacred Heart of Jesus. Double I Cl. W. gl. cr. prop. pref. No mention of St. Irenaeus or Vigil of SS. Peter and Paul this year.

St. Peter, Ap. Double I Cl. R. gl. col. (2) St. Paul cr. pref. of Apostles.

2nd Sunday after Trinity. G. gl. col. (2) Commemoration of St. Paul (3) St. Peter (4) St. John cr. pref. of Trinity.

ly 1. Precious Blood of Our Lord. Greater Double. R. gl. col. (2) St. John cr. pref. of Passiontide.

Visitation B.V.M. Double II Cl. W. gl. cr. pref. B.V.M.

*Wednesday.* G. Mass of Trinity ii col. (2) of the Saints (3) of the faithful departed (4) *ad lib.*

*Thursday.* G. Mass of Trinity ii col. (2) of the Saints (3) *ad lib.* (or Votive Mass for Independence Day W. gl. cr.)

*Friday.* G. Mass as on July 4.

Of St. Mary. Simple. W. gl. col. (2) of the Holy Spirit (3) for the Church or Bishop pref. B.V.M. (Veneration).

3d Sunday after Trinity. Semidouble. G. gl. col. (2) SS. Cyril and Methodius cr. pref. of Trinity.

*Monday.* G. Mass of Trinity iii col. (2) of the Saints (3) for the faithful departed (4) *ad lib.*

*Tuesday.* G. Mass of Trinity iii col. (2) of the Saints (3) *ad lib.*

*Wednesday.* G. Mass as on July 9.

*Thursday.* G. Mass as on July 9.

*Friday.* G. Mass as on July 9.

Of St. Mary. Simple. W. Mass as on July 6.

4th Sunday after Trinity. Semidouble. G. gl. col. (2) St. Bonaventura, B.C.D. cr. pref. of Trinity.

St. Swithun, B.C. Simple. W. gl. col. (2) of the Saints (3) *ad lib.*

*Tuesday.* G. Mass of Trinity iv col. (2) of the Saints (3) *ad lib.*

Thanksgiving for the revelation of the Trinity.

For the St. Barnabas Brothers.

For Kent School.

For the Faithful Departed.

Thanksgiving for the Blessed Sacrament.

For all workers.

For social justice.

Thanksgiving for the Divine Justice.

For the Community of St. John Baptist.

For world peace.

For the Church's Missions.

For the Confraternity of the Blessed Sacrament.

For the conversion of sinners.

For the reunion of Christendom.

Thanksgiving for the hope of heaven.

For the increased use of the Sacrament of Penance.

For the Order of the Holy Cross.

For our novitiate.

For St. Andrew's School.

For our Liberian Mission.

For St. John the Baptist's, Nixon.

Thanksgiving for the Divine Mercy.

For the Oblates of Mount Calvary.

For the Priests Associate.

For the Seminarists Associate.

For the Confraternity of the Love of God.

For the Confraternity of the Christian Life.

For our benefactors.

Thanksgiving for the fear of hell.

For the Bishops of the Church.

For the clergy.



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